

Luther League



Review

FORTIETH ANNIVERSARY

LUTHER LEAGUE RALLY HYMN

Words by Mrs. Lillian Weaver Cassaday

Music by Rev. Geo. C. F. Haas, D.D.

1. Oh, Christians! leagued togeth - er, To bat - tle for the right, A - rise and don your
2. Then on-ward be the war - cry And on-ward still, so long As we have self to
3. We proud-ly bear as ban - ner A cross with-in the heart To show that we have

ar - mor, put the foe to flight, We've giv - en our al - le - giance, To
con - quer, Souls to cheer with song, Let sound the mar - tial mu - sic, Ring
cho - sen Christ, the bet - ter part. Then joy and peace and com - fort Shall

serve without sur-cess The migh - ty Lord of Ar-mies And gen - tle Prince of Peace.
out the bug - le call To ral - ly for the con - flict Our peo - ple one and all!
blos - som as a rose Un - til our earth - ly blessings The worth of Heaven dis - close.

CHORUS.
Words by
Mrs. Margaret Seebach

All hail our glori - ous Say - iour! We march where Thou hast trod, To

seek Thy House of Tri - umph, The Ci - ty of our God.

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

Luther League Review

OFFICIAL PUBLICATION OF THE LUTHER LEAGUE

Published Monthly by

THE LUTHER LEAGUE OF AMERICA

Publication Office: 429-437 Herr Street, Harrisburg, Pennsylvania

Editorial and Executive Office: 806 Muhlenberg Building,
1228-1234 Spruce Street, Philadelphia, Pennsylvania

Entered as Second Class Matter, January 25, 1928, at the
Post Office, Harrisburg, Pennsylvania, under the Act of March
3, 1879. Subscription price, \$1.25 per year, for single copies; 90
cents per year in clubs of ten or more.

VOL. XLV

SEPTEMBER, 1933

No. 9

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July—The Good Shepherd

August—Christ, The Great Healer

September—Behold, I Stand at The Door and Knock

October—Great Miracle of Moses

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The United Lutheran Publication House

1228-1234 Spruce Street

Philadelphia, Penna.



FORTY YEARS

Luther League



Rally Hymn

Words by Mrs. Lillian Weaver Cassaday

Music by Rev. Geo. C. F. Haas, D.D.

Oh, Christians! leagued together, to battle for the right,
Arise and don your armor, put the foe to flight,
We've given our allegiance, to serve without surcease
The mighty Lord of Armies and gentle Prince of Peace.

Chorus

(Words by Mrs. Margaret Seebach)

All hail our glorious Saviour! we march where Thou hast trod,
To seek Thy House of Triumph, the City of our God.

Then onward be the warcry and onward still, so long
As we have self to conquer, souls to cheer with song.
Let sound the martial music, Ring out the bugle call
To rally for the conflict our people one and all!

We proudly bear as banner a cross within the heart
To show that we have chosen Christ, the better part.
Then joy and peace and comfort shall blossom as a rose
Until our earthly blessings the worth of Heaven disclose.

"Their Works Do Follow Them"

TRULY can this be said of one of our best League friends who has just passed into life eternal. Mrs. Lillian Weaver Cassaday's earthly work is finished, but the memory of her noble self-sacrificing life in the service of those around her will ever live in the hearts of all who knew her. Hers was a most beautiful life; yea, charming in its tranquil nobility. She lived for others. Yes, dear Leaguers, our friend lived her inspiring Rally Hymn.

**"Oh Christians Leagued together
To battle for the right."**

We love to think of her deep loyalty to her Church and its young people; but she also looked beyond and helped the call which came up from the needy who are yet without the fold of God. These, too, must be helped. Never shall I forget (if I may personally express myself) her earnest plea at the missionary gathering in Toledo, Ohio, when she spoke in behalf of the Italian Children. Her whole heart was in the plea, as she spoke of the salvation of these little ones, and all who heard her were deeply impressed. She saw much good everywhere, and her influence was far-reaching. Many will call her blessed.

That we may all try to pattern our lives after her life of steadfast faith and love, and that we may not forget to ask God's richest blessing upon her noble Christian work in her home city, Philadelphia, is my sincere desire.

Your faithful League friend,

September, 1914.

ANNA M. LANDIS

THE LUTHER LEAGUE=*An Educator*

Those who have visited our wonderful Congressional Library at Washington may have noticed there the names of the great men of all ages inscribed upon its walls. There, too, we find inscriptions from the writings of the greatest men of our race. Under the shadow of such names as Ruskin, Bacon, Mann and others we find this inscription "The foundation of the State is in the education of her youth." May we not say with equal force, "The foundation of the Church is in the education of her youth?" Is it not true that the Church which educates her youth in the teachings of the Church, which trains them in Christian activity, is and always will be a strong Church?

The Lutheran Church has always stood as an educational Church. Through the Sunday School, and the catechetical classes we educate our children and young people in the teachings of the Word and the Church.

The catechetical class leaves youth just where their powers are beginning to develop the most and when their activities need to be guided into proper channels. The great agency for keeping the young people in their Church and training them in its activities is the Luther League.

Education means not only acquiring knowledge but also training. An educated man is not only one who knows, but one who can do something, one who is trained to think and therefore to accomplish.

As an educating agency our Luther Leagues do both these things. They give us a knowledge of the Bible, of the history and literature of our Church and they train us in Christian activity.

The Program and How Adapt It to Our League

For every useful thing accomplished there must be a definite object in view and to acquire this, a definite logical plan.

The plan through which the Luther League seeks to continue instruction and interest is the systematic study of the Luther League Topics. These form the basis upon which the program for each meeting is to be built and out of which the entire service must grow. To this end the entire program of the meeting must conform.

There should be no deviation from the Topics for a plan and purpose runs through them all. This has been carefully wrought out by the committee and while they do not claim perfection, they measure up to any other topic series that has been examined and studied.

The Program must be attractive if we expect to interest the Young People of the Church and secure their regular attendance at the meetings of the League. Perhaps they ought to attend whether the devotional meetings are attractive or not. They might be in an ideal world. I suspect there the services would be attractive.

As intelligent Christians, we must get away from the idea that any kind of droning, illy-prepared, half-hearted meeting, because held under the auspices of the Church, will prove sufficient to attract young people.

To adapt our program to our League it should be done in an attractive way.

To meet the end desired the program must be instructive—stimulating.

Those who attend must receive that which is well worth their time and attention. They should go away from the League meeting with an increased knowledge of the Church and her work, which should lead each Leaguer to greater activity and zeal in God's service.

The end to be sought in all Church work is the salvation of mankind and the Christian nurture of the Christian youth.

To take up such a program, it is necessary to plan for the meetings and plan in advance as much as possible so that those who are to conduct and participate in the meeting may have sufficient time to make ample and thorough preparation of the topic and become thoroughly acquainted with the meeting program.

This can and ought to be done through a devotional committee of which the educational secretary is the Chairman. This committee should appoint the leaders in advance and assign to them their topics and assist the leaders in securing all material possible for treatment of the particular topics assigned. These leaders should be appointed at the beginning of the quarter or each half of the year.

Several persons should be appointed to participate in the meeting. The leader or leaders to discuss the topics, the others to assist with short talks or present some musical number on the program.

Don't give all the time to the discussion of the topics—you can't exhaust it even if you did.

The Missionary Program—Let us invite the presence and inspiration of the Great Spirit of Missions, who is the Spirit of all efficiency and of all power and of all regeneration. The study of Missions and the use of our missionary topics is not an optional matter; it is binding. For we must remember that bringing the world to Christ through Him the world may be saved, is the mission of the Church and the only reason why the Church has any right to exist. Any League that is not endowed with the missionary spirit has forfeited its charter—has annulled its commission.

Pray for Missions and Missionaries. How much of the missionary spirit of your League is derived from the prayers that are offered?

Give. The need of the Church to carry on the work that God has given her to do is desperate and we should, as youth, make the earnest effort to give to our utmost that the coming of the Kingdom of God may not be delayed. Thousands of Leagues in our United Lutheran Church and every one a power house in the program of Missions.

Life Service. Pledged to Christ, therefore to definite Personal Service.

God does not deal with us as a Church or as congregations, but as individual members in the communion of saints. Upon each and every one of us rests the personal, individual responsibility for the faithful discharge of our duties in the Lord's vineyard.

Upon us as younger members of the Church devolves part of this great work for Christ.

The League is part of the vineyard God has reserved for us. If we labor not there, that part will remain uncultivated and barren. What work we would do for Christ must be done to His glory and the ex-

tension of the Kingdom of God. Let us apply our program of service to the League. It is as follows:

Aims

- To create an appreciation of the value of life.
- To direct the thoughts of Luther Leaguers to the worth of a God-planned life.
- To encourage Luther Leaguers to plan their lives carefully—taking into consideration God's plan and man's need.
- To inspire those who have the proper talents to enter the ministry, the diaconate, mission field, parish work or some other kind of full-time Christian work.
- To give vocational and avocational guidance.
- To stir up in our young people the desire to serve the Master in their leisure time in whatever capacity it is possible.

Goals

- A Life Service Secretary in every Luther League.
- A Life Service Program, presenting the cause of the ministry, diaconate and mission field.
- Life Service Day observed the first Sunday in May.
- Every Luther Leaguer endeavoring to use his life to the best advantage to serve God and his fellowmen.
- Every Luther Leaguer regularly giving some time and talent for the work of the Kingdom.
- Where can we receive a better education than at the feet of Jesus, our Master Teacher? If our Leagues did nothing more than inspire us to a study of the Bible they would have directed us to the greatest source of education in the world. "In the Bible the ignorant may learn all requisite knowledge and the most knowing may learn to discern their ignorance."
- The Topics given us are a great factor in educating us in the teachings of our Church and aid us in living a more consecrated Christian life. They also help us to solve some of the problems that confront us today in this world in which we live. The careful study of the topics will do much to anchor us to our Church in the great sea of worldliness and world-wisdom in which most of our young people are cast.

It takes hours of preparation and study to present the topic in our devotional meetings, and it takes all one's powers to present it so that it will be interesting as well as instructive.

At these meetings of the League one learns to use one's voice and to exert one's power of personality, to hold an audience for even a ten or fifteen minute presentation of the topic. Is not all this an education?

Education is the development of latent forces. None of us realize the large amount of latent force there is in a Church, powers which if brought out would not only help the individual attain his fullest development, but would be great value to the Church itself.

Nowhere is it easier to bring forth these hidden powers of our young people than in a rightly conducted Luther League devotional meeting.

It takes preparation and courage to arise before one's associates and take some part in the meeting. These efforts make the meeting more helpful and are of great importance to the individual himself, in that he is being strengthened in mind and soul.

The training in the rules of parliamentary law in a rightly conducted business meeting enables one to learn how to preside gracefully over a business meeting.

Education received along social lines should not be forgotten. To make one's self agreeable to all whom one meets is truly an education and one which we can pursue with much profit at the socials of our Leagues.

The object of education is preparation for service. If our education does not make us more faithful Church members, more useful citizens, if it does not make us as young people ready to serve our Church, and to live consecrated Christian lives, it has failed.

The League will be just what the individual members make it. So upon us, the Luther Leaguers, rests the responsibility of making our League a greater agency for the educating of youth that we may develop our Christian life and learn to be able leaders and lend an efficient co-operation to all the work of our beloved Church.

BETTER DEVOTIONS IN THE "LITTLE BROWN CHURCH"

(By Victor B. Holtzapple, Stoyestown, Penna.)

In an article, entitled, "Better Devotionals," in the March number of the Luther League Review, Mr. James C. Robinson very ably discussed this problem as it applies to the typical League in a city Church. Conditions are so different in the typical rural League that they bring about a different type of devotional meeting. In the city League there is a greater group—consciousness. The "Club" idea is strong. Devotionals are usually sandwiched into an already busy Sunday by being announced for the inconvenient hour of Six-thirty P. M. Attendance is practically limited to Leaguers. The problem of turnover is an ever-present one and devotionals must be made attractive in order to secure attendance.

In the rural congregation, which seldom, or never, has an evening church service the League may have been organized largely to fill this gap. The Educational Secretary faces the problem of providing devotionals with a wide and strong appeal since practically the whole countryside may attend some of the meetings. This situation gives rise to a number of conditions which may be either "stumbling-blocks" or "stepping-stones," according to the degree of resourcefulness, preparation, and consecration shown by the leaders in the League's work.

Upon inquiry concerning the young people's work in country parishes, the writer has many times been told, "We used to have a young people's society, but it died of 'old age.' The older people monopolized the meetings." This is usually only a half-truth, as a visit to one of these societies which is dying of "old age" will reveal.

The meeting is announced to begin at 7.30 P. M. We arrive at the "Little Brown Church at that time to be greeted by the sexton, who didn't expect anybody so early." People, old and young, slowly filter in, and, finally, about eight o'clock, the leader for the evening arrives. She gathers up five or six Bibles from as many hiding places, and after many whispered conferences, steps to the front and announces a hymn. The pianist is "in" on the secret and begins to play, but due to the indistinct voice in which the hymn was announced there is little singing, but much leafing through hymnals and craning of necks. The scripture lesson is

then read, just above a whisper, and the leader mumbles, "We'll be led in prayer by Brother X." After a long and fervent prayer by old Brother X, during which we suppose that the young people all pray silently for his long life, (for, indeed, what would they do without him to make the prayer at every meeting?) The daily Bible readings are then read, most of them indistinctly. There is no real presentation of the topic. The leader joyfully shifts the responsibility by asking the questions, which are answered very perfunctorily.

Brother X, also Brother Y and Brother Z sit with cupped ears, and finally the inevitable happens: "The person to whom number five was assigned is not present. Will some one please answer it?"

Long wait. Profound silence.

"Brother Y, can you answer it for us?"

Brother Y will be glad to answer it if he can. He rises slowly to his feet and gives a long, rambling discussion, offering as an illustration a personal experience, "which, perhaps you have heard before."

("Not more than fifty times," whispers a young fellow in the seat back of us.)

Giggles. Wave of confusion through three or four seats filled with young people.

When the story is finished and the very obvious moral is pointed out, Brother Y asks Brother Z to add something. Mr. Z offers a long speech, and, in turn calls on Brother X to add a few remarks. Mr. X then reviews the whole topic, for he has not heard the previous discussion. He finally suggests that "some one else may have something to add" and sits down. The leader glances at the clock, and says "Sing one stanza of Number 79; close with the Luther League benediction"—which is "not a benediction but a covenant of distrust between two parties. If properly understood it would seldom be used." (Page 63; Swank: Catechism in Christian Worship).

We appreciate the help given by these faithful brethren, but, frankly, we are disappointed, for we wanted to see a young people's meeting and we feel reasonably certain as we survey the situation that the same desire brought Messrs. X, Y, and Z to the meeting. A little straight thinking and sincere trying on the part of the League officers and leaders will go a long way to work a cure in such a case of "old age."

Leaders should begin to prepare in sufficient time to become familiar with the topic as presented in the three primary sources, the **Topics Quarterly**, the **Luther League Review**, and **The Lutheran**. Any other available material on the subject may be used. The presentation should include such material as will serve to bring out the message of the topic so that it can be comprehended, remembered and applied by those who hear the presentation. Questions based on the supplementary material may be asked following its presentation. This will serve to hold the attention of the group while this material is being presented. The leader should, in preparing his program, pray for such an understanding of his own needs and those of his hearers that he may so conduct the meeting that it may minister to those needs. If he properly understands the topic and the need for its message in his hearers he surely should not be hesitant, uncertain, apologetic and awkward in presenting it.

ST. THOMAS LUTHER LEAGUE

100-Point Score-Card

Rate from 0-Negative to 5-Very Satisfactory

1. Did meeting begin promptly?
2. Is there a devotional tone?
3. Is the prayer-program well planned?
4. Does the meeting run smoothly?
5. Is there a good (pre) selection of hymns?
6. Use of **The Lutheran**, **The Luther League Review** and other supplementary material.
7. Were supplementary questions used?
8. Do all speak and read distinctly?
9. Is the selection of participants good?
10. Does the educational part of the program show careful planning?
11. Were all in place at opening?
12. Does leader follow (and guide) discussion?
13. Does program as conducted conduce to good church-membership?
14. Personal attitude of participants, sincerity, etc.
15. Is there an offering or just a "collection"?
16. Is the audience compact or scattered?
17. Did leader try anything "new"?
18. Did leader really present the topic?
19. Evaluate results accomplished.
20. Was closing effective?

Date _____ Topic _____ Attendance _____
Leader _____ Team _____

A score-card prepared by the Educational Secretary of one rural Luther League lists many of the characteristics of a successful devotional meeting. To use this score-card to promote better devotionals the League may be divided into two teams. Leaders are chosen alternately from each side. A committee values each meeting according to the score card and credits the team furnishing the leader with the score attained. At the end of the contest period suitable awards may be made. The primary purpose should be to secure better devotionals and not to induce rivalry between individuals. The division of the League into teams should secure the active interest of a number of individuals in each meeting.

Two neighboring Leagues might compete on this basis, each sending to the other one judge, who, with a judge from the local League would evaluate the meeting.

In the average country church which shares its pastor with two, or perhaps three other congregations, we find not only a great need for the type of education which the Luther League provides, but also a splendid opportunity to offer that education since it is comparatively easy to secure attendance at League devotionals. In addition to this the opportunity to present, under very favorable circumstances, the message of Christ and the Church to the unchurched young people of the community should appeal very strongly to those responsible for planning and conducting the weekly devotionals. Absolute sincerity, evidence of preparation, and reverence should characterize the contributions of all who participate.

In addition to the leavening influence of the three-fold program of education, life service, and missions upon the church of tomorrow, the Luther League can do much in the actual recruiting of the membership of the future church. A survey of the community can be made

by the League. Every young person of unchurched parents should be located and definite steps made to form a connecting-link between them and the church. Left-over Sunday School literature, supplemented, perhaps, by the League's own hektographed "newspaper" may be supplied to every unchurched family in the community. A feeling of responsibility toward the church of tomorrow in which the Luther Leaguers of today will be leaders will lead to a real piece of kingdom-building now, and at the same time overcome one of the most common causes of failure in the young people's society—lack of purpose.

AWAY TO SCHOOL

(By Dr. John A. M. Ziegler)

I recall the day I started to college. That was sixty years ago. It was a great adventure. Boys and girls then were just about as they are now—not much better, not much worse. The advantages then, however, were not what they are now.

Some of our Luther Leaguers will enter High School or University for the first time. What will you do with your twentieth century advantages? Great men and women came out of the passing generation, notwithstanding their meagre equipment. Their education gave them something that cultivated greatness of soul. Intellectual and material achievement alone may prove a curse rather than good.

You will rub elbows with all kinds of folks—and you will hear strange and startling theories and ideas, in class room and social hall—some harmless; some disturbing; some that smell of brimstone and the pit—and unless you are anchored to a few reliable spiritual principles, you will be in danger of making shipwrecks of your lives.

Luther Leaguers, this is your opportunity. You need not follow the crowd, when the crowd is headed in a questionable direction. Hold fast to your Christian faith, and give it out to such of your fellow students as have not been blessed as you are blessed.

THE WEB

(By J. Arthur Dunn)

Madam Mosquito had often warned her offsprings to keep away from the web. It had been built at the top of the creek bank in the neighborhood of a small puddle on the edge of the creek, where Madame Mosquito had raised her family of wiggle-tails. The web was beautiful to look at, and was to all appearances a most satisfactory place for tired mosquitoes to rest after their concert.

"But you must be aware of that thing!" said Madam Mosquito to her young mosquitoes just after they had broken their wiggle-tail cases and had become young and flying mosquitoes. "Even though in the morning the dew makes beautiful water diamonds upon it, it is dangerous. See that great hole in the center! An ogress called Spider lives there; and if you should ever become entangled in that web, the ogress would come out and eat you. Then you won't have a chance to eat of the flesh of the fisherman who come to this creek."

The young mosquitoes were impressed at the time of her speech. But, as mosquitoes sometimes do, they gradually become careless. They often flew near the web, for they were eager to see the ogress called Spider, even if they did not want to furnish the flesh for her breakfast. "Wonder if I could see her if I'd fly very close—just close enough to see into that hole," one hummed.

"Be careful," warned his brothers. "Remember what mother said!"

But the mosquitoes had never actually seen the ogress; and the one who had first spoken was near the hole even before he knew it. A gentle breeze bore him down upon the web, and his feet touched the edge of the hole. "Oh!" he hummed miserably. "I know I'm caught!" But even as he hummed, his feet were in the air again; for the ogress had so constructed the web near the hole that it was not sticky. Of course, she had done so on the principle that no Spider is silly enough to make a web to catch herself; in fact, she always avoided the sticky part of her palace, since that part had been made especially for insects.

However, when the mosquitoes saw that one of their number had alighted on the web and had not been held fast, they became very careless indeed. One or them said: "I believe that mother was just a bit too cautious about that web. It looks like a lovely place to rest." Even as he said this he flew close; and his feet touched the outer edge of the web. Here, held fast, he had time to see the great black and yellow ogress hurry out from the hole. She seized him as he gazed helplessly upon her and hurried him into her dark palace.

The other mosquitoes were so frightened that they flew to their mother, to tell her the whole story. "Foolish children" she said to them when they had finished the story. "You ought to have followed my advice. I didn't think it was necessary to tell you that the ogress makes part of the web for her own legs and part of it to ensnare other legs. Now, through the bitter experience of your brother you may learn to be careful. Remember all webs are not alike, even if they sometimes look alike."—Exchange.

OUR AMERICAN LIFE

Modern civilization has piled high around us all, younger and older, richer and poorer alike, a moraine of "things:" conveniences and comforts, facilities and luxuries, on which we have all of us grown more and more dependent until life itself seems hardly worth living unless these things are close at hand whenever we want them. A New York editor has recently compiled a "table of contents" of modern American life: his list begins with autos and radios, buildings and bathrooms, furniture and furnishings, and continues indefinitely with the material externalities in which the abundance of our American life seems for the moment chiefly to consist. A shrewd observer, commenting on this table of contents, recently remarked that it would seem to indicate that life for us has become a Sears-Roebuck catalogue rather than a golden treasury. The moraine had made us forget for the moment that there are any mountains. —Charles W. Gilkey in article in "What Religion Means to Me;" Doubleday, Doran & Company.

A FIRST AID KIT

For Leaders of Devotional Meetings

YOUNG MEN

"To you young men, because you are strong," an apostle of old wrote, in the midst of a world-transforming message. His words have echoed again and again as the world has come, in an hour of crisis, to its youth. For in youth strength of purpose matches strength of muscle, and strength of mind equals strength of wind and sight. Because they are strong, young men and women are the hope of the world.

Poor old world! In these days it seems to be broken by disease whose germs are human weakness—selfishness, lust, prejudice, and laziness. And the world is bleeding because it has been groping blindly. And bruised by powers it has not taken the trouble to understand.

What will strong youth do? What will you, as a representative of that glorious company, do when the world comes to you because you are strong?

WHERE WE PLACE THE EMPHASIS

Each year \$750,000,000 is spent for cosmetics, perfumes and creams; \$350,000,000 for soft drinks; \$300,000,000 for beautiful furs; \$500,000,000 for jewels; \$800,000,000 for cigarettes; \$250,000,000 for ice cream and cakes; \$100,000,000 for candies; \$200,000,000 for chewing gum.

And from each dollar people have, 75 per cent of a cent goes for the Lord's work.

"Less than a cent, O keepers of gold,
With houses and lands and riches untold;
Less than a cent—it cannot be
That is the way you divided with me."

—Missionary Review of the World

THE DANGER OF PURELY FORMAL RELIGION

One of the psychological tragedies of our time is to see a Sunday-morning congregation of sleek, well-fed, deeply upholstered, financially secure men and women trying to whip themselves up by a responsive reading from the Psalms. The words they read sprang straight from the tumultuous heart of some man who looked to God as a final resort in a tight place—a God who got him out of it! But these men have never even approached the border line of hunger, of social security, or of any sort of fear from which they felt that God had saved them. There are always exceptions, of course, in any group, and there are thousands to whom the Psalms are a priceless legacy, but we are speaking here of the many persons who are making the most difficult of all adjustments—namely, adapting their lives of business and personal success to religious forms that grew out of danger and impending failure. In such a situation the church is peculiarly in danger of lapsing into the dry rot of a purely formal religion. Many people, sincere friends of the church, and believers in a vital religion, fear that such a period is now upon the church.

Percy H. Hayward, in "The Dream Power of Youth," Harper & Brothers, Publishers.

THE SYMBOL OF A SHIP'S ANCHOR

In a simple little country chapel on the coast of Maine, the only symbol is a ship's anchor, painted on the wall back of the pulpit at the focus of attention. It is a fishermen's village. Most of the worshippers in that little church have either experienced storms at sea in which life itself hung in the balance for terrible hours, or the anxious vigil of the fisherman's family while the howling gale warned them of the deadly peril of loved ones on the sea. By unerring instinct they chose that symbol of an anchor to rest their eyes and steady their faith in hours of worship. No other symbol, the cross, crown, shield, star, open Bible, or what you will, could possibly be so challenging or meaningful in a fishermen's church as that great sturdy anchor, though as pure art it is crudely done. Thoughtless visitors may laugh at it; but the home folks never weary of it. With every passing winter its precious meaning grows on them, enriching their experience of religion. They could not put in words all that it symbolizes, but in general it sums up all the invisible resources of their most holy faith, the glorious gospel of the blessed God. It means the rescuing hand of the Christ who saved Peter from drowning. It means the infinite love of a Father God, who never forgets those who go down to the sea in ships. It means anchorage for prayer. It means peace in the storm, relief from heart-breaking worry. It means something a bit different after every test of faith.

George W. Fiske, in "The Recovery of Worship," The Macmillan Company.

PURITY DEARER THAN LIFE

In the forests of northern Europe and Asia a little animal called the ermine lives. He is mostly known among us by his snow-white fur, a thing than which there is nothing more beautiful on the fur markets of the world. In some countries the state robes of judges are lined with it, the white being emblematic of purity and honor. The ermine has a peculiar pride in his white fur coat. At all hazards he protects it against anything that would spoil it.

It is said that the fur hunters take cruel advantage of the ermine's care to keep his coat clean. They do not set a snare to catch him at some unwary moment, but instead find his home, a cleft in the rock or the hollow of a decaying tree, and daub the entrance and interior with filth. Then their dogs start the chase. Frightened, the ermine flees toward his home, his only place of refuge. He finds it daubed with uncleanness, and he will not soil his pure white coat. Rather than go into the unclean place, he faces the yelping dogs and preserves the purity of his fur at the price of his life. It is better that he be stained by blood than spoiled by uncleanness.

The ermine is right—purity is dearer than life.—Costen J. Harrell, in "Walking With God," The Cokesbury Press.

FORTY YEARS OF VALUABLE SERVICE

The Rally Hymn, Its Message and Its Mission

(By Luther M. Kuhns)

(Dr. Kuhns was a former General Secretary of the Luther League of America)

The Luther League Rally Hymn is forty years old. It was written in 1893 by Mrs. Lillian Weaver Cassaday. It has been sung in America from ocean to ocean and wherever the Lutheran Church is found.

In the pioneer days of the Luther League, Rev. M. Sheeleigh, D.D., of Fort Washington, Pa., wrote a hymn apropos of the Luther League Motto: "Of the Church, By the Church, For the Church." The first line of this hymn was:

"Born of the Church's life."

There was no chorus. The Wentworth Street Lutheran Church, Charleston, S. C., had a hymn beginning,

"Young men, young women, one and all,

In Luther's doctrine reared."

The Church of the Holy Ascension, Savannah, Georgia, had a Luther League hymn,

"For ev'ry Church, for ev'ry creed,"

and concluding—

"That he belongs to Luther's creed,

That dear Church of our own."

Rev. C. Elvin Haupt, D.D., of Lancaster, Pa., published a Luther League hymn,

"Forth to the fields of duty."

The Luther League Rally Hymn written by Mrs. Cassaday in 1893, was published in November of that year, and was sung for the first time in New York City at the Luther Day Celebration. Mr. E. F. Eilert, Editor of the Luther League Review, in publishing for the first time our Rally Hymn, said editorially: "For the purpose of furnishing a new link in the chain that will eventually weld all our Lutheran Young People's Societies together in a national organization. 'Luther League Rally Hymn' was projected and is published for the first time. * * * Mrs. Lillian Weaver Cassaday, of Philadelphia, deserves the credit and merits the praise for writing the words, and the Rev. Geo. C. F. Haas, pastor of St. Mark's Church, New York City, for arranging the music. Sung with "Ein Feste Burg," this hymn inspired and stimulated our young people with renewed activity and increased loyalty, wherever Young People's organizations caught the spirit of Lutheran unity. They gave assent with spirit and determined

"allegiance

To serve without surcease,

The mighty Lord of armies

And gentle Prince of Peace."

When Mrs. Cassaday sent the Rally Hymn to the Luther League Review, Mr. George D. Boschen immediately took it to his brother-in-law, Rev. Dr. Geo. C. F. Haas, an accomplished musician. He sat down at the organ and improvised several tunes. Mrs. Haas, who lost her life in the Slocum tragedy, suggested to her husband that young people would desire a different type of music from what he had been playing; that they would want more spirit and rhythm. Accepting the suggestion of Mrs. Haas, the Doctor caught the spirit

of the hint, and he immediately wrote the music of the hymn with scarcely a single modification as it stands today in our hymnaries.

As originally written the refrain of this hymn was:

"All hail, our Royal Colors

For Kingly lives unfold,

Beneath our Luther Ensign,

Black, red, white, blue and gold."

Under the inspiration of this hymn "kingly lives" by the hundreds and thousands were unfolded "beneath our Luther ensign." The refrain was amended when in 1899 the Book of Worship of the General Synod was copyrighted and published. Dr. H. L. Baugher was a member of the Committee on Hymns of the General Synod and an ardent friend of the Luther League of America. He caused the insertion of this hymn in the Book of Worship. It was 532 in this hymnal. In this book the chorus was amended as follows:

"All hail, our glorious Saviour,

Our lives for Thee make bold,

Beneath our Luther Ensign,

Black, red, white, blue and gold."

When the Common Service Book was copyrighted and published in 1917 by the three General Bodies, who since have merged, forming the United Lutheran Church, this hymn of the Luther League of America was added to the collection. It is No. 578. The writer was appointed by the Executive Committee of the Luther League of America, as the then General Secretary, to secure such modification of the refrain as would meet the requirements of the committee having in charge the publication of this Hymnal. At the suggestion of Rev. F. H. Knubel, D.D., he submitted the matter to Mrs. Margaret R. Seebach, who wrote the refrain in 1915 as it appears today in our Common Service Book:

"All hail, our glorious Saviour,

We march where Thou hast trod,

To seek Thy House of Triumph,

The City of our God."

Mrs. Cassaday's great hymn was copyrighted in 1894 by Boschen & Wefer Co., in trust. At the time of the publication of the Luther League Hymnal, the authorized hymnal of the Luther League of America and prepared by a Committee consisting of Geo. D. Boschen, Geo. C. F. Haas, G. U. Wenner, W. G. Thrall, and Geo. F. Middendorf, Jr., the Luther League Rally Hymn was given to the world Reformation Day, 1895, to promote the unity of spirit and serve to strengthen the ties between our various societies of young people; and right well it has served its mission.

Mrs. Lillian Weaver Cassaday died September 1, 1914. At the Pennsylvania State Luther League Convention at Grace Church, Lancaster, Pa., September 19-21, 1914, at the Monday afternoon session, Miss Anna Landis presented a minute on the death of Mrs. Cas-

saday. At the opening session of the Eleventh Convention of the Luther League of America in St. Mark's Church, Baltimore, September 22, 1914, President William C. Stoeber, announced officially the death of Mrs. Cassaday.

It was an impressive moment in that convention when Mr. E. Aug. Miller, of Philadelphia, of the Executive Committee, presented a memorial on the death of Mrs. Cassaday, the author of the Luther League Rally Hymn:

"Oh, Christians, leagued together
To battle for the right,
Arise and don your armor,
Put the foe to flight;
We've given our allegiance
To serve without surcease,
The mighty Lord of armies
And gentle Prince of Peace.
All hail, our Royal Colors
For Kingly lives unfold,
Beneath our Luther Ensign,
Back, red, white, blue and gold."

This is the action of the convention:

Mrs. Lillian Weaver Cassaday, after a painful and lingering illness, has been, in the providence of God, called home to rest and peace. We, the members of the Luther League, in national convention assembled, desire to place upon record our testimony concerning the life and work of this, our deceased fellow Leaguer.

Prior to the organization of the National Luther League, Mrs. Cassaday was already a recognized leader in the movement, frequently addressing conventions, and developing an interest therein. Her services to the League by the contribution of the Rally Hymn, which she wrote and dedicated to it, would alone entitle her to large recognition as a valuable member of the organization, for its inspired and inspiring words have done much to stir the consecrated enthusiasm of our members; but in addition to this, she gave liberally of her time, energy and ability to the furtherance of the cause. While, in later years, by reason of the many calls which came to her from various Church activities she could not give as much time as formerly to the Luther League, she nevertheless retained her interest therein. Her life was largely spent in and given to the Church. Her natural abilities, her large knowledge of the Church, its doctrine, its history, its needs, her extended vision and comprehensive grasp of its affairs and opportunities, made her a valuable and almost indispensable worker in the Church.

May the inspiration of her life, with its devotion to the great cause help us all to a larger consecration of ourselves in and to the service of Him whom she loved and served.

By rising and singing the Rally Hymn and standing in prayer led by Rev. G. F. Gehr, of Pittsburgh, the convention adopted the memorial presented by Mr. Miller, seconded by Mr. Harry Hodges. This memorial kindly engrossed by a delegate present, was presented to the family of Mrs. Cassaday. The manuscript was given to the writer by Mr. Geo. D. Boschen when he was Secretary of the Luther League of America, who gave the original manuscript of this hymn to his successor in office.

Last Minute Reports

Reflecting the Finances

What will Your answer be to These?



Missions Dues

REPORT OF THE JAPAN OBJECTIVE

August 2, 1933

League	Quota	Senior	Inter.	Junior
Alabama	\$ 9.35	\$10.00	\$1.00	\$1.00
Northern California	91.30			
Southern California	134.75	50.00		
Canada		2.00		2.50
Columbia District	78.65			
Connecticut	268.95	123.83		
5—Florida	60.50	60.50		
Georgia	201.85	111.39	12.98	6.50
1—Illinois	695.75	688.00	12.00	
Indiana	295.90	125.00	9.00	2.00
4—Iowa	156.20	156.20	1.06	
2—Kansas	95.70	99.60	9.50	9.52
7—Maryland	836.55	918.56	56.57	44.01
Michigan	322.85	274.75	9.50	12.25
3—Minnesota	187.55	188.26		3.18
Mississippi	31.90			
Montana	13.75			
Nebraska	437.80	232.28		3.00
German Nebraska	176.00	110.00		
New Jersey	350.35	269.44	6.10	29.59
New York	1,442.65	866.20	96.59	36.66
North Carolina	738.65	278.04	21.26	
Nova Scotia	38.50			
6—Ohio	864.60	798.32	45.76	40.42
Pacific Northwest	40.70	13.04		
Pennsylvania	5,280.00	4,058.27	289.08	306.37
Puerto Rico		30.00		
Rocky Mountain	96.25	2.00		
South Carolina	1,199.55	585.38	56.50	
Texas	141.35	113.92		9.00
Virginia	699.60	5.00	16.25	
West Virginia	104.50	25.76		
Wisconsin	209.55	8.06	2.00	5.75
Junior Rally at Reading Convention				40.50
Cash Contribution		11.00		
Total	\$15,301.55	\$10,214.80	\$645.15	\$552.25

DUES REPORT

August 2, 1933

League	Senior Billed	Dues Paid	Inter. Billed	Dues Paid
Alabama	\$ 7.50		\$1.20	\$.60
6—Northern California	37.25	\$37.25	1.30	1.30
Southern California	102.50	5.00	7.00	
Canada		150.00		
Columbia District	35.75		3.90	
Connecticut	57.00		6.00	
3—Florida	31.25	31.25	1.00	1.00
Georgia	77.25	13.00	7.70	4.00
Illinois	262.50	100.00	40.00	
7—Indiana	125.00	125.00	13.50	13.50
2—Iowa	81.25	81.25	15.00	15.00
Kansas	62.50		8.90	
Maryland	431.50	193.00	39.70	
Michigan	165.75	64.38	24.90	
Minnesota	100.00		10.00	
Mississippi	30.00			
Montana	5.00			
Nebraska	177.00	64.50	13.00	
German Nebraska	80.00			
New Jersey	238.50	121.00	35.00	12.70
New York	700.75	402.75	222.20	76.40
4—North Carolina	657.50	657.50	90.00	90.00
Ohio	375.00	187.50	34.20	17.10
Pacific Northwest	40.00		1.50	
Pennsylvania	2,567.50	1,497.65	208.10	121.45
Rocky Mountain	22.75			
South Carolina	393.75	301.75	28.70	20.70
5—Texas	56.25	56.25	7.90	7.90
Virginia	531.25	50.00	10.00	
West Virginia	90.25		1.80	
1—Wisconsin	76.75	76.75	14.40	14.40
Total	\$7,612.50	\$4,215.78	\$847.60	\$396.05

SUSTAINING MEMBERSHIP REPORT

January 1 to June 30, 1933

League	Quota	Sustain.	Memberships Contrib.	Alumni (Gift)
Alabama	\$ 10.00	\$5.00		
Northern California	20.00			
Southern California	40.00	5.00		
Canada			\$1.00	
Columbia District	25.00			
Connecticut	30.00		2.00	\$5.00
Florida	10.00			
Georgia	25.00		1.00	
Illinois	225.00	15.00	5.00	
Indiana	60.00	15.00		
Iowa	40.00			
Kansas	25.00	8.00	1.00	
Maryland	250.00	106.75	55.00	5.00
Michigan	45.00	5.00		
Minnesota	60.00		1.00	
Mississippi	10.00			
German Nebraska	10.00			
Nebraska	90.00	25.09	19.00	
New Jersey	90.00	40.00	6.00	10.00
*New York	325.00	145.00	76.00	110.00
North Carolina	275.00	20.00	5.00	10.00
Ohio	175.00	30.00	10.00	10.00
Pacific Northwest	10.00		5.00	
Pennsylvania	1,200.00	235.00	58.00	95.00
Rocky Mountain	10.00			
South Carolina	200.00	45.00	5.00	
*Texas	40.00	25.00	14.00	5.00
Virginia	140.00	115.00	8.00	5.00
West Virginia	20.00			
Wisconsin	40.00	5.00		

\$3,500.00 \$844.84 \$272.10 \$255.00

\$844.84

272.10

255.00

\$1,371.94

57.00 for 1932

\$1,428.94 Received in 1933

*Met Quota

SUSTAINING MEMBERSHIP REPORT
FOR JUNE, 1933

ALABAMA, total 1

Junior Luther League, Christ Church, Birmingham

NORTHERN CALIFORNIA

SOUTHERN CALIFORNIA, total 1

CANADA, total 1

COLUMBIA DISTRICT

CONNECTICUT, total 3

FLORIDA

GEORGIA, total 1

ILLINOIS, total 4

INDIANA, total 3

Holy Trinity Junior Luther League, Muncie

IOWA

KANSAS, total 2

MARYLAND, total 61

St. John's Intermediate Luther League, Thurmont

Rev. R. C. Sorrick

Zion Junior Luther League, Middletown

MICHIGAN, total 1

St. Mark's Junior Luther League, Uniondale, Ind.

MINNESOTA, total 1

MISSISSIPPI

GERMAN NEBRASKA

NEBRASKA, total 14

William Eller

Miss Thelma Wenk

Mrs. Fred Walter

Rev. Chr. Rautenstrauss

Miss Anna Marie Hoesly (from St. Peter's Junior Luther

League, Creston)

NEW JERSEY, total 16

Rev. John F. Behrens, Jr.

John H. Rugge

Miss Leona Becker

John Pucik

St. John's Luther League, Passaic

NEW YORK, total 106

St. Peter's Luther League, Verona

Jeanne Southard

Marian Jensen

Harry Summer

Carl Brucker (members Redeemer Junior Luther League, Utica)

Roderick Averill

Epiphany Intermediate Luther League, Brooklyn

Brooklyn District Intermediate Luther League

Incarnation Intermediate Luther League, Brooklyn

Epiphany Luther League, Brooklyn

St. Andrew's Intermediate Luther League, Brooklyn

St. Stephen's Intermediate Luther League, Brooklyn

Grace Intermediate Luther League, Brooklyn

St. Paul's Intermediate Luther League, Brooklyn

St. John's Intermediate Luther League, Buffalo

Helen Buckner

Harold Merkley

Herbert Mansen (members Holy Trinity Junior Luther League,

Hollis)

Dorothy Humphreys

Dorothy Dittmer

St. Matthew's Intermediate Luther League, Brooklyn

St. John's Intermediate Luther League, Brooklyn

Chas. Hartman

Christ Intermediate Luther League, Floral Park, L. I.

Holy Trinity Intermediate Luther League, New York City

Transfiguration Intermediate Luther League, New York City

Advent Intermediate Luther League, New York City

Redeemer Intermediate Luther League, Utica

Trinity Intermediate Luther League, Rochester

Good Shepherd Luther League, Brooklyn

Rev. Wm. F. Sunday, D.D.

Eleanor Dietrich

Jane Howell (members Advent Junior Luther League, New

York City)

Gilbert Hecker

LaVerne Howell

Marion Springer

NORTH CAROLINA, total 11

Eastern District Luther League

First Church Luther League, Lexington

Trinity Luther League, Vale

St. Andrew's Luther League, Concord

George Frederick Tienken by St. Paul's Senior Luther League,

Wilmington

Central District Luther League

St. Martin's Luther League, Maiden

OHIO, total 12

PACIFIC NORTHWEST, total 1

PENNSYLVANIA, total 102

First Junior Luther League, Warren

Zelenople Orphans' Home Junior Luther League

St. Stephen's Junior Luther League, Lancaster

Miss Anna Bachman by Messiah Intermediate Luther League,

Philadelphia

First Junior Luther League, Butler

Miss Mary Kornman

Miss Hazel Nannah

Alfred Keehner

James C. Robinson

D. C. Hill

Miss Emma Gusky

Miss Etta M. Smith

Miss Rose Heurich

First Junior Luther League, Vandergrift

Trinity Junior Luther League, York

St. John's Junior Luther League, Johnsonburg

Wm. C. Day by Grace Junior Luther League, Red Lion

Hope Junior Luther League, Reading

St. John's Junior Luther League, Nanticoke

John F. Gingenbach

Miss Mary Huston

Miss B. Adeline Mattmiller

St. Paul's Junior Luther League, Dubois

Trinity Luther League, Harrisburg

St. Mark's Luther League, Jeannette

St. John's Junior Luther League, Shiremanstown

Wide Awake Luther League, Numidia

ROCKY MOUNTAIN

SOUTH CAROLINA, total 14

Ebenezer Intermediate Luther League, Columbia

Saluda District Luther League

Summer Memorial Luther League, Newberry

St. Stephen's Luther League, Lexington

Miss Marie Heinsohn

Miss Winnie Butt

TEXAS, total 20

VIRGINIA, total 28

Grace Luther League, Waynesboro

Marion Luther League, Marion

Trinity Luther League, Stephen's City

St. Peter's Luther League, Toms Brook

St. James Luther League, Uvilla

Grace Luther League, Rural Retreat

Mt. Zion Luther League, New Market

Raders Luther League, Timberville

St. Paul's Luther League, Stanley

St. Mark's Luther League, Luray

Rev. Chas. M. Teufel, D.D.

Solomon's Luther League, Forestville

St. Peter's Luther League, Shenandoah

Miss Catherine Hoover

Rev. B. S. Dasher

Mrs. B. S. Dasher

WEST VIRGINIA

WISCONSIN, total 1

Washington Park Luther League, Milwaukee

"There Shall Be Peace"—an Armistice Day Page-

ant. This may be procured from Headquarters for

three cents postage.

THE INTERMEDIATE DEPARTMENT

Dear Intermediate Leaguers:

With another summer past—another fall, another winter and another spring are ahead to be used by us to make further advancement with the program, projects and purposes of the Intermediate Department of the Luther League of America; both within the present enrollment and within the churches not having Intermediate Luther Leagues.

Summer months bring a cessation of activities—fall, winter and spring months should bring a renewal of activities. New ideas have been “caught” by many of our membership, both among the leaders and Leaguers, who attended conventions, conferences and schools during the summer. Putting of such ideas to work is the duty of such persons. Fresh enthusiasm has also been “caught”—unloose it! New members are standing idly around—catch them!

Whether in summer or fall, winter or spring “old man discouragement” lays a heavy toll upon us. Our plans peter out; some members fail to respond to our leadership; the Program, because of its sameness, becomes dull; and many, oh, so many, hurdles stand in our way.

Let me remind you at the outset of another year of activity that the job of directing a group of teen age youth is a hard one. It means hours of preparation; a wealth of patience; an “I won’t be licked” type of perseverance; an attractive and protractive personality and a sustaining divine power. It means also a grasp of and loyalty to the program of the Intermediate Department. We supply the program—you must supply the effectiveness in putting the program over.

From correspondence it would appear that some Leagues are more interested in raising money and putting on plays than they are of working the Program. And the annual reports, which are painfully few in comparison with the total League membership, either show a woeful ignorance of the Sixteen Point Program, or a careless disregard for “figgers.” This additional fact is clearly evidenced on some report blanks, namely: that a generous current, but a pauper’s benevolent expenditure, is the chief excuse for such League’s existence. So far as local church promotion is concerned it’s a profitable thing to have an Intermediate League that “makes money” to pay current church bills; but not so healthy an arrangement so far as the spiritual welfare of the teen age members is concerned. Leagues that earnestly and conscientiously work at the Sixteen Point Program invariably subscribe to the causes of the Department, while Leagues that have an annual expenditure that is out of proportion to their benevolent expenditure report little done on the program. Let us each, as individual Leaders and Leaguers, resolve at the outset of another nine months of renewed activity to spend less on ourselves and more on others; to be now and in future years of more lasting good to the local church by developing the benevolent spirit, and to not allow ourselves or others to sidetrack us from our Program nor to drain our financial resources on the upkeep of local church administration.

A word of “well done” is due the many faithful Leagues that put their shoulders against and hearts into the department’s activities. These are the Leagues that stress the devotional meetings; that report a high percentage of church “goers” and Bible “readers”; that send delegates to conferences, rallies and conventions; that give to missions; that subscribe to the Intermediate Quarterly Helps and Review; that get somewhere with the Reading Course; that are organized to do personal service and that, although they may not be able to meet all the points of the Sixteen Point Program they do make an honest effort—and no League making an honest effort but can qualify in ten of the points. So, we say to such Leagues “Well done”!

One Estimate We Esteem

ST. PAUL’S LUTHERAN CHURCH
Denver, Colorado

June 1, 1933

Mr. Robert J. Wolf,
Intermediate Secretary,
Luther League of America,
806 Muhlenberg Building,
Philadelphia, Pennsylvania.

My dear Mr. Wolf:

We have sampled the materials you sent us on March 23, by conducting three monthly meetings of the Intermediate League.

We were well satisfied with the results obtained through the use of your topics. They are well adapted to the Intermediate age level.

I have recommended to the Sunday School authorities that an Intermediate Luther League be permanently organized next fall.

Faithfully,

WALDO OLSON,

Associate Supt. of Sunday School,
St. Paul’s English Lutheran Church

Bill Elliott Writes to Uncle Bim

“I am saving postcard pictures of Lutheran Churches. Could you place a notice in your Intermediate notes? Maybe some Intermediates would exchange cards.” Thus Bill writes.

Now this “Bill” is more of a collector of “things too numerous to mention” than is your Uncle Bim. We have one thing in common, however, that in saving things we can’t save money. So address a postcard picture of your church to Bill Elliott, Findlay, Ohio, or if there isn’t a commercial postcard bearing on it the picture of your church, then paste a photo of the church on a postal card and mail it; and if you haven’t a photo—take one and Bill will send you a postcard picture of his church (if you give him your name and address).

A Dues Paying Service

Are you a “have” or a “have not” 1933 dues paying League? If a “have not,” then why not? Is it because you “have not” an inclination to pay, or is it for the want of a way? If the latter is the case we offer you herewith a clever method used by the Ascension Intermediate League, Savannah, Georgia. Use it in September or in May, but preferably in September as May doesn’t come again until 1934.

Church: I represent the Spirit of the Church calling to its youth to help in the work of serving their own teen age group. As Intermediates you have the privilege of sharing in my work by bringing your dues to the Luther League of America.

Many young people of your age are meeting to-night, studying the same topics and considering the same problems. They are meeting not only in the United States, but in various parts of the world. In this group of young people lies a power than can do great things for the advancement of Christ's Kingdom, if they will only be up and doing.

As your name is called by the Secretary of this Ascension Intermediate League, you will please come forward and deposit your dues upon the initials on this poster and read the corresponding verse.

(Leaguer deposits dues.)

Church: This card is a token that.....
is an active member of this League.

(Editor: Secure Membership Cards from the Luther League of America, 806 Muhlenberg Building, Philadelphia, Pa. Price, 15 cents per dozen.)

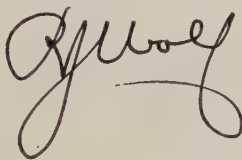
I For the Interest we take in our League
N Brings before us the Need for our dues
T Gives the story that Ten cents will achieve
E When it Enters Headquarters in twos.
R We stand Ready to give of our best
M To the Master who calls every one
E With Energy that never will rest.
D In doing good Deeds 'til all work is done
I As Intermediates these gifts we bring
A For letters Answered and problems solved
T Our Topics, quarterlies and everything
E They Each, as you see, some cost involved.

L. Proves that Loyal Leaguers are we

L. As our offerings we Leave, willing and free.

(Print above verse on a large poster)

Fraternally,



THE FORTIETH ANNIVERSARY OF THE FOUNDING OF THE NEW YORK STATE LUTHER LEAGUE

(By G. L. Kieffer, D.D., Litt.D.)

The meeting of the Luther League of the State of New York in Buffalo over the week-end, May 28-30, 1933, brought forth the information that this was the Fortieth Anniversary of the organization of the New York State Luther League in Utica, N. Y. May 29-30, 1893. At this first Convention a constitution was adopted and the following officers were elected: President, Mr. E. F. Eilert, New York, N. Y.; Vice-Presidents, H. F. Heuchel, Brooklyn; Wm. H. Steinkamp, New York; Amasa P. Lasher, Rhinebeck; F. E. Moyer, Albany; Reverend J. Nicum, Rochester; Dr. F. C. Gram, Buffalo; Recording Secretary, John W. Smith, Albany; Correspondence Secretary, Philip W. Ruppert, Brooklyn; Treasurer, John F. Dinkey, Rochester; General Correspondence Secretary, O. Leddin, Rochester.

Mr. E. F. Eilert of New York City, had served as Temporary Chairman for the Utica Convention and Messrs. F. E. Moyer of Johnstown, N. Y., and Edward G. Brucks of Buffalo, N. Y. had acted as Temporary Secretaries.

The Credentials Committee consisted of: H. F. Heuchel, Brooklyn; M. L. Kratz, Rochester; J. L. Kahl, Albany; J. Louis Schaefer, New York; H. F. Love, Jamestown; Rev. William Kelly, Hudson.

The Constitution Committee consisted of: Rev. D. Luther Roth, Albany; Alfred Mettler, Brooklyn; W. H. Steinkamp, New York; Geo. J. Flierl, Buffalo; A. Schild, Rochester; J. F. Kappersser, Syracuse; Benjamin Greenland, Jamestown.

The Resolutions Committee consisted of: Rev. W. G. Thrail, Schenectady; Rev. J. Nicum, Rochester; H. Rohrs, New York.

The papers presented were on the subject of "A State Association: Its Benefits," by Mr. Amasa P. Lasher, Cheviot; "Central Associations: Their Influence," by H. D. Heissenbittel, Brooklyn; "The Effect of the Organization," by Mr. John W. Smith, Albany.

There were about 150 delegates in attendance.

The Committee of Nominations consisted of: H. J. Haendel, New York; Rev. W. H. Luckenbach, D.D., Rhinebeck; J. B. Reimer, Brooklyn; Miss H. Kaesmann, Rochester; Miss Kahl, Albany; E. G. Brucks, Buffalo; Rev. S. G. Finckel, Lansingburg.

The Press Committee consisted of: Rev. W. L. Hunton; W. S. Cross; E. G. Brucks.

At the second session, Rev. J. E. Whitteker of Rochester, spoke on "The Lutheran Church—The Mother Church." Rev. Wm. Kelly of Hudson, spoke on the subject of "The Lutheran Church: Its Special Work." and the Reverend H. W. Hoffman of Albany, spoke on "Exhortation and Encouragement" and Mr. W. H. Steinkamp of New York City, spoke on the subject of "A National Association of Lutheran Young People."

At the third session the constitution of the Luther League of New York was adopted as was the report of the Resolutions Committee and the officers of the new organization were elected. The third resolution adopted was to the effect that we adopt the Martin Luther Coat of Arms Badge as the one common badge for the Luther League of New York, and urge its general use. The sixth resolution was to the effect that we recommend that the work of organization be pushed with thanks to Almighty God for His favor on the present work, until the movement take form in a National Luther League. This resolution was put into effect by the actual organization of the National Luther League in 1895, two years hence.

This information is gleaned from the "Lutheran Review," Vol. 5, No. 4, Vol. 5, No. 5 became the "Luther League Review."

The "Lutheran Review" of April 1893 contains reports for the various associations of Lutheran young people, in addition to much news concerning the Lutheran Church in the State of New York. The first page is devoted to a descriptive article concerning Wagner Memorial Lutheran College. The June issue features the Lutheran Theological Seminary in Chicago and the August issue of the "Luther League Review" contains perhaps the finest brief description of Hartwick Theological Seminary ever printed anywhere.

One ceases to wonder as to the leadership of the men who later were interested in the 1917 Quadricentennial of Martin Luther, the organization of the United

Lutheran Church, the merger of the New York Ministerium, the New York Synod and the New York and New England Synod into the United Lutheran Synod of New York, and similar movements and work.

As one examines the pages of "The Lutheran Review" and the "Luther League Review" for the year 1893, these young people who read this periodical were informed young people and trained for leadership. The April issue of "The Lutheran Review" contains the story of the Tenth Convention of the Central Association of Young People's Lutheran Association of New York City. The Convention was held in Gustavus Adolphus Swedish Lutheran Church, March 17, 1893. Among the papers presented was one by Mr. Geo. C. F. Haas of St. Mark's Church, New York, on the subject of, "The Language of the Lutheran Church in America." Another, on "The Sunday School: Its Work," by Mr. Geo. J. Schuster of St. Luke's, New York, and another by Mr. Geo. H. Semken on the subject of "Confirmation." Mr. Geo. H. Semken today is one of America's outstanding physicians and cancer experts and surgeons. The mantel in his office has on it the picture of his pastor, the Rev. Geo. F. C. Haas. Mr. Wm. H. Steinkamp is one of New York's outstanding attorneys. The Honorable E. F. Eilert has been treasurer of the National Lutheran Commission and the National Lutheran Council; President of the Board of Education of the United Lutheran Church in America and is one of New York's outstanding magazine printers and was for a number of years President of the National Typothetae Association the outstanding printers' organization.

SUGGESTED THEMES AND RESOURCE MATERIAL FOR THE FALL AND WINTER MONTHS

1933

OCTOBER—Winning Others

"Introducing Men to Christ"—Weatherhead....\$1.25

"How Jesus Won Men"—Scarborough..... 2.00

NOVEMBER—Leadership

"Highway to Leadership"—Slattery\$1.50

"Essentials of Leadership"—Horne 1.00

DECEMBER—Good Will

"Christian Life"—Stump\$2.50

1934

JANUARY—Choices

"The Christian Life"—Stump\$2.50

"Deaconess and Her Work"—Mergner 90

Christian Life Course—Year 3

FEBRUARY—The Bible Answers Questions

"Myself and Other Problems"—Paterson Smyth, \$2.00

Christian Life Course—Intermediate Lessons

Year 1 Part 3

MARCH—Fellowship with God in Worship

"The Christian Life"—Stump.....\$2.50

APRIL—Our Heavenly Father

"Sermons on The Lord's Prayer"—Galladay....\$2.00

"Sermons on The Apostles' Creed"—Galladay.. 2.00

MAY—Making Life Count

"Making Life Count"—Foster\$1.00

SOME RESULTS OF CHRISTIANITY IN JAPAN OUTSIDE THE CHURCH

(By Rev. L. S. G. Miller, D.D.)

The Christian Church in Japan is still a rather small body numerically, but has shown a wonderful vitality and growth. During the past seventy years, it has gradually grown and extended until its fruits are found quite generally scattered throughout the empire and today holds a place in the life of the people that demands consideration and is recognized by the Government as one of the three religions of Japan. There are in the Church today, including Roman and Greek Catholics, almost five hundred thousand Christians.

The chief work of the Church is to preach the Gospel, baptize and gather into congregations those who have confessed Christ through baptism. The Church carries on many other kinds of work, but in all ages as Christianity has gone forward in all lands results of the preaching of the Gospel have been found outside the bounds of the Church, and so it has been in Japan. It may be of interest to note just a few of these results as found in the life of the Japanese.

The observance of Sunday as a day of rest is observed by many outside the Christian Church. In the beginning, this was undoubtedly done by the Government as a convenience, in order that Japan might have a day of rest to conform with the day observed in the West. However, by Government action, this gives one day in seven as a day of rest to many thousands who are thus blessed through Christianity though many do not realize it. Schools of all grades are closed on Sunday, as also Government offices, the National Parliament when in session, banks, stock exchanges and certain departments of the post offices. Most businesses, except as noted above, go on as usual on Sundays, though a few large outstanding companies observe from one to three Sundays a month as days of rest. This fact is linked up in the minds of many with the fact that Christians observe Sunday as a day of rest and worship.

Christmas is not officially recognized in Japan by the Government, but Christmas has a strong appeal to many outside the Christian Church. It is surprising how widespread throughout the Empire is the knowledge that Christmas is a special day for Christians over the whole world. Many naturally do not know why it is observed, but a surprising number do know that it is celebrated as the birthday of Jesus Christ. This may not mean so much, but it appeals to the general public and makes it possible to have many more non-Christians in attendance at all special Christmas services when many thousands annually hear the Christmas message. As at home, so in Japan, this holy season has been too much commercialized, causing the large stores to put on special Christmas sales advertising them with Christmas decorations, etc. The largest Christmas tree I ever saw was one about four stories high with large outstretched branches in Tokyo's largest department store. It stood in the center of the ground floor, in a wide court opened through seven or eight stories to the roof for lighting purposes. This immense tree made a wonderful appearance as it told to all that Christmas had come again.

The Bible has been one of the best sellers in Japan during late years. Something like twenty million copies

or portions of the Bible have been sold and distributed throughout the country. This means that there are millions of non-Christians who have owned the Bible, and many of these have had their way of living affected for good by this contact with God's Word. Quite a number of these people have called themselves Christians though they have not been baptized and are not connected with any Christian Church. Some non-Christian leaders of industry, knowing something of the teaching of the Bible are glad to have the Bible taught in their factories or dormitories for the benefit of their employees. It is said that Mr. Takahashi, the present Minister of Finance in the Imperial Cabinet, though not a Christian, keeps on his desk a copy of the Bible given him many years ago by one of the early missionaries, Dr. Verbeck. Mrs. Takahashi is a Christian. A number of men in high places in Japan, though not professing Christians, have been strongly influenced by the Bible.

In this way the Christian Hymnal and Christian literature of many kinds have a wide circulation among non-Christians and through them many have been helped to a better life, while many others have gone further and through the hymns or the literature have been led to accept Christ as their Saviour.

This article cannot be at all exhaustive, but when we come to the field of works of charity and reform movements of all kinds for the benefit of the poor and needy, and betterment of society, we find many places where non-Christians, even the Government itself, have followed the lead of the Christian Church. Just a few examples.

There are in Japan probably as many as twenty thousand lepers, and yet nothing was done for the relief of these poor outcasts until about forty years ago when the first Christian hospital for lepers was founded. Other similar Christian institutions have been opened since that time. In this way the Government's attention was called to the great need in this field and for a number of years it has been working on a plan by which they hope eventually to be able to supply hospital care for all their lepers. As a result five Provincial and one National Hospital have already been established, the latter opened in 1930 cost Yen 1,098,889. (Yen was then about fifty cents.)

Following the Christian lead and example, many institutions of mercy, such as orphanages, homes for the aged, homes for the homeless, tubercular hospitals, etc., have been established by individuals, Buddhist organizations, and city, provincial and national governments. As an example, we will mention the bill passed by the National Parliament providing for twenty million yen to be used to better the living conditions in the slum districts in several of the largest cities. This was accomplished by Dr. Kagawa, a great Christian leader, who has done so much for the poor in the slums and on this account and because of his great ability had been called in by the officials for advice. The love of Christ for the outcast won a victory in the National Parliament and is giving better living conditions to many.

Christian forces have for the past thirty-five years been fighting against legalized prostitution which has been such a terrible curse in Japan. The evil still exists, but because of this work begun by the Christians, a few hopeful laws have been gotten through the National Parliament to relieve the situation a little and a large

Purity Society, enrolling a large number of non-Christians, has been organized to continue the fight against this curse. The goal is national abolition of legalized prostitution. It is being fought out in the various Prefectures, of which there are forty-four. Seven or eight have already voted against this evil and when a sufficient number have been carried it will be, it is hoped, voted on favorably by the National Parliament. Already such a bill has been presented to this body, but public opinion is not yet sufficiently aroused to make it a national law. This is now becoming a national question, but the sin involved had to be pointed out by the Christians.

Christianity has affected the home life and care of children in non-Christian homes probably more than we are able to know. There are many men and women in Japan who are interested in having a happier home life, and though not Christians, believe that the Christian standards for the home are the best and have been led to try to conduct their homes accordingly, or at least to the best of their knowledge. This has helped many homes and often these folks have sent their children to Christian kindergartens because they think they are better than others, or because they even want their children under Christian influences. Or, in other cases, where the man or the woman has been educated in Christian schools, though neither is a Christian, they have a desire to begin a better home life and have been called again by the messages received at the Christian school. The two are thus influenced and together are led to accept Christ as their Saviour and found a Christian home.

In these and many other ways the work begun by the preaching of the Gospel goes on in wider and ever widening circles, touching people in all walks of life and in the course of years will become a great power in bringing in Christ's Kingdom in Japan.

FOREIGN MISSIONARY

THE POWER OF THE SPIRIT OF LIBERTY

There are historical writers who belittle the group of Boston patriots who really precipitated the war—writers who make light of the Boston Tea Party, the Boston Massacre, and the other incidents which caused such intense feeling. Of these patriots it is said that they were a little group contending over small issues. The point of an arrow, also, is a little thing. But back of the point is the weight of the head which gives it momentum; and back of the head is the strength of the shaft; and back of the shaft are the feathers which, though extremely light, give the arrow its fidelity to its aim. Back of the whole arrow is the mighty hickory bow and the strength of the rawhide string, and the power of the body of the archer. Yes, the point of the arrow is a small thing; but, thus driven, it may pierce the armor of a tyrant and set a nation free.

As we look at the group of Boston patriots they are, indeed, like the point of the arrow; but momentum and strength are in their movement. The arrow is feathered with the dreams of all lovers of humanity through the centuries; and it is driven by the power of the spirit of liberty which has impelled every contest on behalf of human rights in all the world.—Henry H. Saunderson in "Puritan Principles and American Ideals;" The Pilgrim Press.

A PAGEANT OF NATIONS

(by Minnie L. Peterson)

Each day of the year a pageant of all nations is being enacted on the Bowery in New York City; no make-believe pageant with American women dressed in Japanese kimonos, Indian saris or European peasant costumes. This pageant is real, for at the Church of All Nations on Second Avenue near Houston Street, all races and nations meet, a constantly moving drama, week in and week out.

The church is located in a neighborhood that has seen many changes since the advent of prohibition. The saloons and gambling houses are gone. Oh, yes, you will smile and say, "But what of the speakeasies?" There are not many in this locality—they are farther uptown. One of the famous gambling houses of the early nineteen hundreds is now a welfare station. A once famous house of prostitution has become a rescue mission—and so on. The district is still overcrowded. The houses are so close together that, in order to see the sunlight, one must get out on the roof. And they are crowded inside perhaps even more than outside, for what would ordinarily be a flat for one family is often occupied by three or four families.

In the immediate vicinity of the church, Russians, Jews and Italians predominate. Chinatown is just a few blocks distant. There are still a number of "tough" dance halls in the neighborhood, but the social service agencies and the churches have done much to clean them up.

When a good sized city is crowded into a few square blocks there is a great need for many kinds of personal work if these folks are to become good citizens. And the Church of All Nations is one agency that meets this need.

The exterior of the building does not resemble a church, as the front portion was once a hall devoted to questionable amusements. But once inside you are in the most amazing place of its kind in the country. Eight thousand people pass through here weekly to take part in three hundred and two scheduled activities, which are looked after by a force of one hundred and eight people.

First one enters the living quarters of some of the assistants containing cheerful little sleeping rooms, a large living room, a dining room, kitchen, etc. This section is somewhat apart from the main building, permitting of privacy for those living there.

A completely equipped gymnasium is in use almost every hour of the day and evening. The swimming tank ranks second in popularity. There are separate hours for boys and girls and owing to the large numbers desiring to use the tank a time limit is placed on all groups.

The large auditorium, with a well equipped stage, is used for many noteworthy events such as home talent plays, special entertainments, meetings of all kinds and the Sunday evening forum. Some of the foremost men in the country have spoken before the forum and at times the meetings run far into the night, for even though the audience is composed of so-called foreigners many of the have been well educated in their native countries. They are cultured; they are serious-minded

and enjoy the opportunities for discussion offered by the forum.

An up-to-date machine shop in the basement of the building serves as a class room and as an experimental station. Here men are taught trades that will fit them to hold fairly good positions. Recently an interesting sight in the machine shop was an airplane motor, invented by two Russians, one formerly a professor in the University of Moscow. Some day the newspapers may tell us more about this motor, as developments are being watched by the University of New York and by a concern whose name is known in every household. Even today two unknown immigrants may be on the road to fame and fortune through the help of the Church of All Nations.

The churchly chapel is the scene of all worship services. And what a task the preacher has on Sunday mornings! He may be making a talk that will stir the very soul of the Italian gentleman in the third row, but the Chinese men and women in the fourth row are falling asleep. He may touch on something that will cause the Russian group to sit spellbound, but the others will look bored. Not a soft job, preaching to these folks.

Then there are classrooms—all kinds of them, including those equipped for kindergarten work. These rooms are used for day school work and at night there are many adult classes, some in Americanization and others in English. There are also those classes that will help to make home life better, health education, cooking and sewing.

The roof garden is one of the popular spots in the neighborhood. Weather permitting basket ball, volley ball and other sports can be enjoyed here.

It seems as if almost every phase of life is touched at the Church of All Nations—the spiritual, the physical and the social. Newcomers in the neighborhood (and they are nearly always immigrants) soon find this Church, or its workers find them.

In the office of the pastor there is a chart listing the regular events by the day and hour by hour. A visitor looking at the chart exclaimed, "What you need is a traffic cop to keep all this moving!" But the traffic is regulated very nicely by an alert, lively parson who is not only a good policeman but a good fighter—a fighter not only with the Word, but with physical force. There are still "gangs" in the neighborhood and while they have a certain amount of respect for the Church they do cause trouble and more than once the preacher has had to fight it out with them. One such fight left him with his one eye badly damaged but it brought about the arrest of a couple of boys who turned out to be hoodlums for whom the police had been searching.

And so the pageant moves on—Jew and Gentile, black, yellow and white, men and women of all races and nationalities come and go through the various departments of the church, most of them becoming good law-abiding citizens. Some of them stay in the neighborhood and become real workers in their "Alma Mater." Others move into nicer districts, but they never forget the Church of All Nations and what it meant to them.

OUR YOUNG PEOPLE AND THE HISTORY OF OUR CHURCH

(By Mrs. Lillian Weaver Cassaday, 1895)

In the subject allotted to me, I find the present, the past, and, between the lines, the future of our religious life, so I may as well promise that I have no historical extracts to read to you.

To speak of the present. Since our young people occupy a distinctive place of their own in the history of our Church, they are commented upon from many points of view.

When we consider that any person can, by simply turning the eyes, see four entirely different views of the same landscapes—viz., north, south, east and west—we cease to be surprised at the apparently contradictory views of our young people expressed at different times by the same individual.

It is quite possible for our young people to have faults in one direction and virtues in another, exactly as the history of our Church shows that their elders have had.

And if we accord the right of four views of our young people to each individual, how infinitely varied must be the observations of the world at large!

We find persons with such boundless faith and such imaginative enthusiasm that they think they see our inexperienced young people excelling the pastor in leading souls to Christ, setting an example to the deacons in prayer and piety, rivaling the elderly women in missionary work, uniting the various synods into one harmonious body—in short, occupying the place of the hub in the wheel of church machinery.

On the other hand we find persons who irresistibly remind us of an anxious mother, whose beautiful child I admired some time ago. "Yes," she said, "I should not like to part with him now, but I sometimes think it would have been better if he had never come. He is such an active child I never know what he is going to do next, and even when he is good I am so afraid he is going to be naughty." And, likewise, the Luther League, this beautiful child of our dear mother Church, has filled many a heart with anxiety for fear it is going to be naughty.

So much for Lutheran standpoints, but during the convention of the Epworth League in Philadelphia last month, I attended one of its meetings in the Academy of Music. The audience numbered at least 2,500 people—fully half of them men.

The principal address was delivered by the Rev. Dr. Steele, of Nashville, Tenn. He said: "The Methodist Church is the only religious denomination whose creed is broad enough to allow a man consistently to acknowledge the members of other denominations as brothers, and I thank God we can do it. From the port of New York," he continued, "there are a great many different steamship lines running to Europe. There is the Cunard line, the Red Star line, etc., all different lines, but all carry passengers bound for the same place, and that is the case with the different religious denominations. They are all bound for the same place.

"Here comes a stately steamship, majestic in movement and magnificent in its appointments. Its splendid furniture is reflected in plate glass windows, its tables are beautiful with cut glass and rare flowers,

and its passengers are elegantly attired. May God bless the grand old Episcopal Church and grant her a prosperous voyage."

What will he say of the Lutheran Church? thought I.

"Yonder comes another large steamship. It is built of iron, evidently constructed more for strength than for speed and in scorn of all modern improvements. May God bless the grand old Presbyterian Church and grant her a prosperous voyage!"

What will he say of the Lutheran Church? thought I.

"Here comes another steamship breasting the waves as though it loved them, and with its hull setting down deep into the water. May God bless the grand Old Baptist Church and grant her a prosperous voyage!"

What will he say of the Lutheran Church? thought I.

"Here comes another grand steamship, with colors flying and whistles blowing, its paddles churning the water into foam and great clouds of black smoke rising above it, denoting the heart of fire within it. May God bless the grand old Methodist Church and grant her a prosperous voyage!"

And then I realized that the Luther League and the Lutheran Church itself, with its 90 languages and 53,000,000 members, were not even visible in the speakers horizon.

To complicate standpoints still more, physicians tell us there is no fixed year when maturity ceases and old age begins; that physically speaking a person by premature decay of the tissues may be old at 30, or in consequence of superabundant vitality comparatively young at 60.

Recognizing that this scientific fact has a spiritual as well as a material basis, the Luther League long ago decided that youth is a matter of the heart, and last year at the first State Convention held in Harrisburg the very warmest welcome of the League was unanimously awarded to the oldest young Lutheran in America, the Rev. Dr. Morris, of Baltimore.

That Convention and this one worthily belong to the history of our Church.

When Cornwallis surrendered his sword to Washington, the bystanding soldiers began to applaud.

"Gentlemen," said Washington, "Let posterity cheer," and we, the posterity of that hero who fought and conquered in the greatest moral battles the world has ever seen, unite in paying homage to the deeds of Luther.

We honor that deep knowledge, that dauntless spirit and that fervent piety which nerved him to utter those immortal words: "Here I stand. I cannot do otherwise. God help me. Amen."

Those words gave to us our pure faith and in natural sequence the glorious history of which we are so justly proud.

The primary object of the League is specified in its constitution to be "to acquaint its members with the doctrines and work of the Lutheran Church."

This has been and will be so ably done in this Convention that I need add nothing. Our Church history is our heritage. We are in the Church, of the Church and for the Church.

I do not see why we, as members of a young people's society, should be expected to avow our loyalty to Lutheranism over and over again.

A young wife happy in the fullness and confidence of wedded love would feel surprised at protestations of fidelity from his husband and would naturally suspect something wrong.

We have taken our Confirmation vows once for all, and to declare again and again that we mean to keep them seems to me suggestive of negative possibilities.

It is not our young people in the Luther League who stray away; it is those outside of it.

We find them by hundreds in other churches, and how to keep our own children is one of the Church history problems of the future.

What shall be the future history of our Church?

It is in our hands. I am proud of my ancestry; proud that I come from a long line of pure women and high-principled men; but the thought of the noble deeds of my great-great-grandfather does not stir my heart's blood as does the thought of the future of my little son, and likewise, the future success of our Church concerns me more than its past glory.

There are persons who declare that the Luther League will die in a few years and is therefore unworthy of support.

Undoubtedly some individual societies will die, but many children die in infancy and people still continue to think it worth while to try to raise them and the adult population steadily increases.

Each one of us is in a measure responsible for the success or failure of the Church and Central League to which we belong.

The best method of preparation for future success is to be found in doing good work now.

If your League meetings are not well attended do not deplore the fact and stay away yourself, but go, study the cause of non-attendance and try to rectify it.

Fervent prayer, stirring music, business tact, a definite aim and a good leader are essential to success.

In a recent Presbyterian convention held in Philadelphia, statistics showed that the Christian Endeavor Societies and Westminster Leagues were most successful when they waged war against the popular evils of the day—viz., drinking, gambling, card-playing, etc.

Do not let personal likes or dislikes and real or imaginary slights keep you from giving the very best of yourself to Christ's work. God and His Church are greater than any individual.

Do not be afraid of fire and enthusiasm.

The Rev. Dr. Parkhurst says: "In the old hot days of the Church one sermon used to convert 3,000 men; now that temperature is down it takes 3,000 sermons to convert one man. Power begins in heat. The throb of the sea, the currents of the air, the very coal on the hearth, that turns winter into summer and evening into daytime, is every whit of it old sunshine, cosmic fire, preserved and translated into instant effect. God means something by all that. It is a divine satire on cold-bloodedness, and it is the way that Heaven takes to rebuke the notion that results in the intellectual, artistic, moral and religious world can be hammered out by cold calculation."

It is not more power that we need in the Church but a noble application of what we have.

Our young people are full of fire.

They are also full of enthusiasm and self will.

Some one shakes his head and says those things are not religion. Certainly not, but they are excellent means to apply practical religion and lift obstacles out of the way.

It is worth thinking of that the so-called mechanical powers, the lever and the inclined plane, do not produce force but are only methods of applying and directing it.

Their primitive use is lifting dead weights.

And when we see a man lift a heavy stone by means of a fence rail and a brick, and another man lift a barrel of flour into a wagon by means of a slanting board, it is hard to realize that from a combination of these two powers has been evolved the delicate mechanism of the watch and the elaborate machinery of the steam engine.

There are corresponding mental powers which are equally as forceful, but many people view them with suspicion and fear to apply them even to lifting dead weights.

For instance, there is youthful enthusiasm. It makes things go. There is within it what we may fitly call momentum.

You know that a bullet weighing 2 ounces fired within a velocity of 1,400 feet per second would strike with a force of 245,000 pounds.

You know that if you place a hammer on the head of a nail and push with all your might you cannot stir it, but swing the hammer by the handle, let it fall upon the nail and the blow will bury it to the head. Will you not try the lever of enthusiasm and the momentum of its lift?

And again, the inclined plane. The longer the plane the greater load we can lift, but the longer it will take to do it.

Can we not here apply our perseverance, self will, determination or stubbornness? Call it what you will.

Do you say that is not religion?

Certainly not, but self will is strong, and if we can sanctify it, it will be a grand help to the future history of our Church.

If our young people will give to Christ not only their hearts but their lives, emotions and deeds our future Church history will be as glorious as our past.

Cynics may sneeringly talk about counting your chickens before they are hatched and chronic grumblers persistently prophesy impending evil, but, notwithstanding, in the name of hope, faith, love and enthusiasm let us look forward!

With our faces to the sunrise let us greet the coming day,
And the music of the morning be our song:
While the earth in joy awakens as the darkness speeds away,
For a beautiful tomorrow dawns ere long.

In that beautiful tomorrow there are battles to be won.
When the drum-beat sounds reveille let us rise:
We will lift our Christian banner in the glory of the sun,
And our souls to Christ, our Captain, in the skies.

Ever marching onward, upward, with His cross within our breast,
And our hearts, on roses resting, free from care:
We are nearing joys eternal. Heaven's happiness and rest,
In that beautiful tomorrow over there.

THE JUNIOR DEPARTMENT

Dear Leaguers:

September is at the door, and groups of eager, happy Juniors are trooping back to school, and to Junior League. What plans are you making in the League for them? This is the time to organize.

"A Junior League for Every Senior League"

You have heard this before, but did it register? The training of the children in our churches is the most vital and pressing work we have. The training in leadership which we received in the League can be expressed in no better way than in the guiding of the Juniors.

Will you appoint a Junior Secretary in your Senior League? And send the name and address of the same to the Junior Secretary? Remember, **the Junior League is a part of, and not apart from, the Senior League.**

Reasons for a Junior League

1. The children need the training which the League offers.
2. The Senior League needs to provide for the future.
3. The children are the future workers of the Church.
4. The program of the Junior Department is second to none—the Juniors are trained in the things of the Bible and the Church, and for Christian living.
5. The Junior League trains for leadership.
6. The Junior League provides for the boys and gives them the Intermediate and Senior Leagues to which they look forward.

Planning the Work for the Year

The Juniors are coming back full of enthusiasm and eager for the things which the League gives them. Do not disappoint them.

Plan your work for the winter now. Look over the plans and make use of as much as possible.

Give the Juniors as much of the work as they are able to do. You will be surprised at the way in which they can assume responsibility and get the work done.

Look over the topics for the balance of the year, and assign them to leaders now. Be on the lookout for material. Enlist anyone in the congregation who can help in any way in these topics.

Outline your music, and ask the choir director to help. Have him help a special group of the Juniors to take the responsibility for the music. Your worship and your whole work will be better if this is planned.

Be sure to make provision for the little ones under eight. Organize a Little Leaguers group and send the name of the one in charge to the Junior Secretary. An Intermediate girl can often be given charge of these little ones. Hymns, prayer, stories, pictures and handwork form their program.

Before the meetings are resumed, get all the helpers together and outline the plans.

The Twelve Point Program

We start another year on the Twelve Point Program. Will you strive to be a Gold Star League this year? The reports for the past year were very good, and we thank all the superintendents who sent in their blanks and made such good records.

The amount of work done far exceeded that of other years. Finances were more difficult, and some of the Leagues could not meet the financial objectives as they did in other years, but the loyalty of all was fine.

Now, we start on another year, and we are trusting for a larger number than ever of Gold Star Leagues. Will you be one?

Daily Bible Reading

Are your Juniors one hundred per cent daily Bible readers?

Some misunderstanding seems to prevail on this point. Our goal is one hundred per cent of the Juniors reading their Bible. We want every Junior Leaguer to read his Bible. On the Twelve Point Program credit, however, is given, if fifty per cent of the Juniors who can read, read their Bibles every day. We should be able to reach this. The Little Leaguers are not included.

This goal is not just a perfunctory reading of a verse or two because they must—it should be to encourage the habit of reading every day, and to secure the Juniors' interest in the Book of Books. In order to do this Bible reading must be made interesting. Through pictures and stories and handwork the children's interest can be aroused so that they will want to read for themselves the Bible stories they are hearing.

Juniors forget, and so sheets which may be mimeographed on which are the Bible readings for each day may be distributed weekly. Have Juniors check each day.

The Junior daily Bible readings for the last half of the year are on the Gospel of Matthew.

The Reading Course

The new 1934 Reading Course is ready. Have you ordered it yet?

How do you secure the books? Finances kept some from purchasing all of the books this past year. Perhaps you can buy one book now, another later on, and have a parent contribute another and the church the fourth. Special plans for a book social are being made, to which you can invite the whole congregation, and the offering can be used in part to purchase the books.

New plans for the use of the books also will be ready shortly. The November Nation Wide Junior Rally will center about the Reading Course.

Credit is given if **some** of the books are **purchased and circulated**. There has been a mistaken idea that **every** Junior in the League must read **all** of the books in order to attain this point.

The Sustaining Membership

This also has been difficult this past year, but we appreciate the loyalty of the Junior Leagues in all they have contributed.

We cannot emphasize too strongly how vital this is to the work. We depend upon it for the extension of the work. The Junior Secretary cannot have new literature printed, or attend conventions when this fund is not forthcoming.

Contributing Memberships are welcome. If you can not send \$5 for a Sustaining Membership at one time, try sending five \$1 Contributing Memberships, one at a time, during the year. This will count just the same.

Enlist the parents' aid—a Contributing Membership for birthdays, holidays, Christmas, and the like.

The New Program Packet

Get this. It contains:

Junior Topics Booklet—"The Juniors as Christian Citizens"

Junior Topics Booklet—"The Juniors and Recreation"

Junior Topics Booklet—"The Luther League"

Junior Topics Booklet—"Winning Others"

Daily Bible Readings

Luther's Coat-of-Arms

Questions and Answers On the Gospel of St. Matthew Parable of the Sower

Our Junior League Aims

All for forty cents.

If you did not meet during the summer, plan to use the first two units study—Citizenship and Recreation, with the first two named Topics Booklets, at some time during this season, before December 30.

Annual Letter

The annual letter is being prepared. This will give you the plans for the year. Watch for it.

October Review

The October Review will be the annual Junior Number. It will contain the plans of the department.

PRATTLE-TATTLE NEWS—Read The News



Eleventh Annual Convention of the Luther League of Southern California

SOUTHERN CALIFORNIA

Theme: "This one thing I do, forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:13, 14.

Proving themselves not to be outdone and with a convention not to be forgotten for a long time, the leaguers of Grace Lutheran Church, Alhambra, of which Rev. D. Edward Wright is pastor, again demonstrated their ability to receive in an admirable manner the Luther Leaguers of Southern California in their annual convention, Friday, Saturday and Sunday, May 19, 20 and 21.

In the opening service on Friday evening, Rev. G. Bayard Young, D.D., Convention Chaplain, conducted the devotionals, his text being "Our Commander-in-Chief." Rev. Roy Laurin of San Gabriel and pastor of the Los Angeles County Christian Endeavor addressed the assembly on "This One Thing I Do." At the reception following the business session, acquaintances and friends, old and new, had the opportunity of talking things over "since the last time we met."

Following devotionals on Saturday afternoon by the Convention Chaplain on "Our Weapons of Warfare," a very interesting and informal round table discussion, led by Martha Keighley, President,

Save it as a manual of work and use it throughout the year.

Conventions

The Juniors have been represented in some way at all of the State or Synodical conventions. Some interesting reports have come in.

The Junior Secretary was assigned to the Indiana and Pennsylvania conventions, with a Luther League Institute over Labor Day in Canada.

We will tell of these in our next. Until then—

Your Junior Secretary,

Brenda L. Mehlhouse

SCHOOL DAY

Dear God, a school day comes again,
With many things for me to do.
Please bless my heart and guide my brain
And make me thoughtful, strong and true.
My lessons may seem dull to me,
And study hours long and dry;
But if you help me, then I'll see
How fast these useful hours fly.

O God, go forth with me today,
And help my head and guide my hand:
For you are wise and know a way
To make me learn and understand.
Open my heart and eyes to see
How kind is every study hour,
For each one offers gifts to me
Like Wisdom, Patience, Love and Power.

—JOHN MARTIN

brought out many suggestions in solving league problems. An Intermediate Rally under the direction of Wanda Carlson, Junior-Intermediate Secretary, brought a good attendance.

The Pep and Stunt Contest on Saturday evening, held regularly in connection with the banquet, came up to everything and even more than the keenest anticipation of the 275 leaguers present. In frolic and good fun. The shiny top-hatters from Olde English Church of Los Angeles with their songs and clever stage presentation stole the show and took away the silver "Pep Cup" from Bethany League of Los Angeles.

Sunrise devotionals on Sunday were led by the Convention Chaplain, topic "Our Goal," in beautiful Alhambra City Park, and with song and good cheer after an appetizing breakfast, to the thanks of the ladies, the leaguers returned to the church for the convention Sunday School and church service.

The Convention Chaplain again conducted the devotionals on Sunday afternoon, topic "The Plan of Campaign." Rev. J. P. Beason on the subject of "Reaching Forth Unto Those Things Which Are Before," because of his intimate knowledge of young people, brought forth some vitally interesting points. The ladies of the church again proved equal to the occasion, with many thanks, in the serving of a buffet supper.

In the closing devotional service on Sunday evening, Dr. Young, Convention Chaplain, again conveyed many gems of thought in his talk on "Victories Achieved." Rev. H. I. Kohler, of Bethany Church, Los Angeles, and Pastor Advisor, installed the newly-elected officers, named as follows: President, Martha Keighley, Huntingdon Park; Vice-President, Chris Jensen, North Hollywood; Corresponding Secretary, Marjorie Solberg, Glendale; Recording Secretary, Leona Holven, Long Beach; Treasurer, Harold Feibelkorn, Alhambra; Educational Secretary, Myron Hetzel, Los Angeles; Missionary Secretary, Dorothy Gaskell, Pasadena; Junior-Intermediate Secretary, Wanda Carlson, Long Beach; Life Service Secretary, Elwyn Judd, Los Angeles; and Editor "Loudspeaker," Robert Inslee, Glendale.

Hollywood League was the first winner of the banner to be presented annually as an "Award for Spiritual Achievement" with the remarkable record of 95.8% in the Fourteen Point Program Contest inaugurated last year.

Milton J. Bieber, D.D., acting president of Pacific Theological Lutheran Seminary, Seattle, and well known for his Luther League of America activities, outlined a brief history of the Luther League movement from its inception with several "golden eggs" and explained the meaning of the emblem, closing with the request that we remember this:

"There are many people in the world;
I am but one, but I am one.
I cannot do everything but I can do something.
What I can I ought to do,
And what I ought to do I will do by the grace of God."
ROY S. PETERSON.

CANADA

Oratorical Contest Final

More than three hundred Luther Leaguers attended the final competition of the Oratorical Contest of the Luther League of Canada in St. John's Parish Hall, Waterloo, on the afternoon of May 14th. The Leaguers enjoyed a Life Service program arranged by Rev. F. Howald, the Life Service Secretary of the Luther League of Canada. First prize was won by Miss Gracienne Dean, of First English Luther League, Kitchener, and second prize was won by Miss Helen Vandeventer, of Trinity Luther League, Hamilton. The winners were presented with gold and silver rings respectively. The First English Luther League to which the winner belongs, was presented with a shield.

Miss Dean's address on the subject of "Music" depicted the sacrifice of the masters, Schubert, Chopin and Beethoven, in giving expression to their immortal works. Alluding to the emotions belonging to the art, she described music as drawing people closer to the Master of harmonies.

"Leadership" was the subject of Miss Helen Vandeventer, of Hamilton. The world is greatly in need of leaders who have vision, are energetic, fearless, persevering, such attributes to carry a nation "on the wave of enthusiasm."

Miss Dorothy Brill, of Preston, the first speaker in her subject, "The Unknown Part," compared life to a fleet of ships with individuals as pilots. She described five vessels, friendship, worship, sportsmanship, partnership and stewardship.

The infallible truth that Christ was the promised Messiah was revealed in the fulfillment of the prophecies, said Miss Edna Timm, of Waterloo, in her address "That it might be Fulfilled."

"Jesus, an Example of Stewardship," was the subject of Miss Pearl Foerster's address. Christ realized His obligations that He had been sent to do His Father's will. His mission had been to save mankind.

The nation's disaster is identified with money, said Harry Maluske, of Chesley, in his address, "Money, Master or Servant." While the judges, Prof. Carl Klinck, Inspector H. J. Preuter and Miss Mabel Dunham, were arriving at a decision, a violin solo was given by Elmer Giser and selections were rendered by the St. John's Male Chorus.

In the evening a special Life Service Rally was conducted in the church. Rev. F. Howald, the Life Service Secretary of the Luther League of Canada, preached a very inspiring sermon appropriate to the rally. Mr. Harold Cicci, of Guelph, gave a Life Service address. Miss Walters and E. K. Lang rendered vocal and violin solos respectively. An impressive pageant "Follow the Gleam" was presented under the direction of Mrs. Bartman, by the St. Paul's Luther League of Hamilton.

KARL KNAUFF

Hamilton District

The Hamilton District of the Luther League of Canada held its seventh annual convention in Preston, on May 24th. Delegates representing a League membership of 409 members were present from Hamilton, Welland, Port Colborne, Humberstone, Guelph, Toronto, Hespeler, Galt and Brantford.

The theme of the convention was "Jesus, Saviour, Pilot Me" and was worked out under the four headings of Discipleship, Stewardship, Fellowship and Worship.

Discipleship—The convention opened with a devotional service and sermonette by Rev. W. H. Knauff, Pastor Loc, on the text "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Howard Ruppel, president of the Preston League, welcomed the visiting leagues and Reeve Robert Bieth, representing the town council, extended to the leaguers the freedom of the town. Norman Berner, district president, replied and then proceeded with the business session. Following the presentation of the reports and the discussion on the executive's recommendation—chief of which was the continuation of the Seven Point Program—a short memorial service was held for the late Fred A. Dobrindt by Rev. S. W. Gartung, Welland.

Stewardship—Irwin Bechtel, of Brantford, conducted the afternoon opening devotionals, during which the Preston League quartet sang "Jesus, Saviour, Pilot Me." The convention then divided into four groups to discuss the following topics: "Life Service" conducted by Karl Knauff, "Intermediate" by Kurt Reble, "A League Paper" by Adrienne LeGrand, "Church Recreation" by Ernest Berner.

After a half hour the convention re-assembled and each leader presented a brief resume of his work. The completion of business and the election of officers closed the afternoon session. The newly-elected officers are: President, Norman Berner, Guelph; Vice-President, Howard Ruppel, Preston; Secretary, Helen Vandeventer, Hamilton; Treasurer, Kurt Reble, Hamilton; Pastor Member, Rev. E. W. Heinrich, Guelph.

Fellowship—The recreation period is always enjoyed by the leaguers as it brings the leagues together in friendly companionship. The Preston League arranged for a tour to points of interest in the vicinity. Chief among these was the art gallery of Homer Watson, RCA. The leaguers considered it a real privilege to be able to see the work of this great Canadian artist. The memorial tower to the pioneer settlers was also very interesting. The banquet was a very lively affair with Howard Ruppel as toastmaster. Various toasts were presented and replied to by the leaguers. Community singing also added to the festivity.

Worship—The Vesper Service was conducted by Rev. E. W. Heinrich of Guelph. Rev. J. Schmieder, Kitchener, spoke on the text "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." He pointed out that though all else pass away yet does worship remain because it is of the spirit which does not pass away. The convention then proceeded with the Candlelight Installation of Officers. Miss Lois Pelz, Preston, was herald. Every leaguer who has seen such a service will always remember how impressive is this method of bringing before the young people the privilege of extending to others the light of God's service. The singing of the Luther League Rally Hymn brought to a close a highly successful and entertaining convention.

M. J. WILLISON



Senior, Intermediate and Junior Leagues of Christ Lutheran Church, New York City. Won all three department banners of New York City District Luther League.

NEW YORK

The annual Convention of the Luther League of Rhinebeck District was held in St. John's Church, Hudson, Rev. Henry H. Wahl, pastor. The Convention opened with The Service which was conducted by Rev. Lester J. Houghtaling, of St. Thomas' Church, Churchtown.

Mr. Thayer C. Shook, of Hudson, president of the District, presided at the business session.

Addresses were given by Rev. Herman Briele, pastor of St. Luke's Church, Valatie; Mrs. W. F. Hersh, of Saugerties and Charles Craft, of Chatham and Rev. H. B. Dickert, pastor of Zion Church, Pittsfield, Mass.

The District was well represented by delegates from local leagues and the program throughout, based on the theme "Fellowship," was highly worthwhile.

The following officers were elected and installed: President, Rev. Luther S. Straley, Athens; Vice-President, George Decker, Hudson; Recording Secretary, Lauren J. Grandy, Jr., Rhinebeck; Corresponding Secretary, Mrs. L. S. Straley, Athens; Treasurer, Mrs. John Earl Reed, Elizaville.

As a mark of appreciation for former President Shook, the Convention voted to send him to the Lutheran Summer School at Silver Bay.

Schnectady Luther League Marks Anniversary

The Luther League of the First English Lutheran Church, Schnectady, celebrated the 40th anniversary of its organization on May 19, with a reunion dinner and an impressive program in the 20th Century restaurant. Edmond T. Yates, president of the league, was toastmaster at the dinner. Over 60 members, past members and guests were present. The tables were decorated in the Luther League motif by a committee of which Miss Myrtle L. Christman was chairman. Ross E. Smith had charge of reservations. Edmond T. Yates was general chairman of the anniversary program.

Dr. H. D. Shimer, pastor of the church, gave the blessing. Surrogate William W. Campbell was the after dinner guest speaker. He complimented the League upon its 40th birthday. Russ Cole and his Sunset Mountaineers furnished fine musical entertainment. Remarks were made by old-time members, past presidents and invited guests, as well as present members.

Those who spoke were Dr. Shimer, Mrs. C. J. Witherwax and Edwin Schmerhorn, members; Mrs. Uriel H. Graves, wife of a deceased pastor; Rev. Dorr Crouse, president of the Eastern District Luther League of New York State; Miss Rebecca Hutton, former member, and Howard Bush, a past president. Community singing was led by Ross E. Smith.

Mrs. William G. Thrall, wife of the first pastor of the church, sent greetings to the League.

Edmond T. Yates read a history of the League since its beginning that he compiled. Dr. Shimer pronounced the benediction.

The present officers of the League are: President, Edmond T. Yates; First Vice-President, Miss Myrtle Christman; Second Vice-President, John J. Feulner; Secretary, Miss Thelma Broadbent; Treasurer, Ross E. Smith; Members-at-Large to serve with the Executive Committee, Miss Josephine Shimer and Dorothy Schrader.

PACIFIC NORTHWEST DISTRICT RALLY WITH COLUMBIA DISTRICT

The Leaguers from both districts of the Pacific Synod met at Emmanuel Lutheran Church, Centralia, Washington, for the first joint rally in the history of the Synod. There were 120 Leaguers present, representing Leagues as far south as The Dalles, Oregon, and as far north as Everett, Washington.

A model devotional meeting was led by Miss Minnie Erickson, Life Service Secretary of the Columbia District. The topic for the day, "The Christian in Business and the Professions", was used and was well discussed.

After the hour and a half devotional meeting, our Centralia hosts provided light refreshments for us which were served at the Centralia Hotel.

An hour later we again assembled and had an "introducing" session wherein Mrs. Raymond Canedy, president of the Pacific Northwest District Luther League and Mr. Ralph Luedke, president of the Columbia District Luther League, were presented to the group, each in turn introducing officers and secretaries of the respective districts. The meeting was then divided into conferences and real work was begun.

At nine o'clock, when the rally broke up, many voiced approval of the "rally idea" and urged that we get together more often. All in all it was a real success and shall make it an annual event.

OHIO

First, a bit of retrospection!

Beside the many occasions not reported to us, there is yet abundant news from the Leaguers about the State of Ohio. The live-wire Tuscarawas County Federation held an enthusiastic meeting on Sunday afternoon, May 28, at Tuscarawas, Ohio, in the pastorate of Rev. H. G. Blickensderfer. Interest in the annual State Convention at Lakeside, July 17-23, was at a high pitch.

None the less exciting was the meeting on June 9 of the Southern District of the Central Conference Leagues at Roseville, where Pastor Bucholtz is the minister. Rev. Dale Recker of Adamsville was the principal speaker. A goodly number of these Leaguers, who are headed by Solomon Swingle of Philo, will be in attendance at Lakeside.

Canton-Youngstown Federation, in session at Leetonia, June 18, elected as its new President, Leonard Hively, a former President of the Eastern Conference Leagues. Norman Bergman of Mineral City is the retiring prexy, and incidentally, he recently took unto himself a wife. Congratulations!

The Springfield Federation of Leagues, of which Ed Driscoll is the President, returned its entire staff to office at its meeting in St. Luke's Church in Springfield, June 20. How hard they're working to bring the 1935 convention of the Luther League of America to their fair city! They will not be daunted!

Writes Elizabeth Renz: "Are the Leaguers of Tuscarawas County dead, No indeed! On Friday, June 16, about 150 of these live Leaguers gathered at Schoenbrunn for a picnic and social. After the picnic supper, a game of indoor was staged between the North, Israel, and the South, Judah, the Israelites being victorious. The young people then enjoyed a social hour consisting of games and the singing of old favorite hymns, led by Rev. H. C. Getter of New Philadelphia. Rev. J. W. Frease of Strasburg led meditations by describing three pictures, 'Rock of Ages,' 'A Dead Church,' and another 'Rock of Ages.' Sentence prayers followed by the Lord's Prayer closed the wonderful social."

The Luther Leagues belonging to the Mansfield Federation met April 28 in St. Matthew's Lutheran Church, Mansfield, to hear a most impressive address on "Evangelism" by Dr. B. H. Pershing of Wittenberg College.

A spirited group of Leaguers from the northeast section of Central Conference met at Orrville on May 5 to enjoy a banquet, and an address by Mr. Donald L. Schrag, President of the Luther League of Ohio. Pastor A. J. Hall, who is now a "D.D.," (congratulations!) told a mean (?) one on Executive Secretary Warnes—a look into the Secretary's face reminded him of a steamboat which used to go up and down the Ohio River by his boyhood home, the boat having to stop and accumulate more steam each time it blew the whistle. Wow!

West Carrollton was host to the sixth meeting of the Federated Luther Leagues of Miami Valley, April 21. Beside the social program, there was a delightful address by Sister Lucille Lyerly on the deaconess work.

Ohio is over the top in the missionary objective! What a grand and glorious feeling! And we oversubscribed, too!

And now to look ahead!

Long before this article comes to the Luther League public, Ohio will have made considerable history. For instance, the Federated Luther Leagues of the Miami Valley are holding a meeting at Germantown on July 7.

And the Midwest Regional Conference of the Luther League of America, July 9-12 at Chicago, will have been apprised of the sincere and earnest desire of the Ohioans for the bringing of the 1935 convention of the Luther League of America to Springfield.

Studying the theme, "Thy Kingdom Come," the Leaguers of Ohio will meet in annual convention at Lakeside, July 17-23. An unusually fine program has been arranged, featuring Pastor Kenneth G. Killinger, the mountain missionary, and a Galilean Service by the shore of the lake.

At Newcomerstown on September 1 the Tuscarawas County Federation will hold its annual banquet meeting.

Lastly, the Central Conference has already laid plans for their annual convention, which will take place at Zanesville in beautiful St. John's Lutheran Church, September 3, 4. The theme for this conference is "God With Us." Louie J. Cashell of Mansfield is President of this group.

VIRGINIA

The Twelfth Annual Convention of the Luther League of the Synod of Virginia convened in Emmanuel-St. Matthew's Lutheran Church, New Market, June 20 to 22, inclusive, Rev. A. D. R. Hancher, supply pastor.

The theme of the convention was "Looking Unto Jesus," Hebrews 12:2. The convention hymn was "Faith of Our Fathers." Rev. L. A. Thomas, D.D., pastor of Grace Lutheran Church, Winchester, Va., was the chaplain.

The opening session was held in Emmanuel Church, June 20th at 8 P. M. Charles G. Tusing, a student of the Lutheran Theological Seminary at Mt. Airy, Philadelphia, conducted the liturgical service, and read a paper on early beginnings of Lutheranism in New Market. The sermon of the evening was delivered by Rev. Paul Koller, D.D., Executive Secretary of the Board of Foreign Missions, of Baltimore, Md. Rev. Koller's subject was "Heavenly Visions Through Earthly Eyes;" his text being Acts 26:19.

After the vesper service, a get-together party was held on the lawn of St. Matthew's Church at which time the convention was officially welcomed by the mayor of New Market and the President of the New Market Conference Luther League. The convention was the guest of the New Market Conference Luther League.

On June 21st, the convention convened in St. Matthew's Church with devotions being conducted by the chaplain. Reports of the Executive Committee and the various officers were read and acted upon. Other routine business was transacted. At 11 o'clock, Rev. Koller again addressed the convention on the subject, "Levels On Which We Live." Both of Rev. Koller's addresses were inspiring and enjoyed by all. At 12 o'clock noon, the convention adjourned for lunch.

The afternoon session started at 1:30 P. M., with devotions by the chaplain, after which the Educational Hour was conducted by Miss Thelma R. Graham. Fraternal greetings were brought to the convention from the Synodical Brotherhood, Women's Missionary Society, Marion College, Roanoke College, Williams-Henson Home, Virginia Synod and the Luther League of America; also from the Luther League of South Carolina by wire. Following the Educational Hour the convention was addressed by Rev. R. J. Wolf, Intermediate Secretary of the Luther League of America. Election of officers was held and Clifford Bowman of Salem, Va., was re-elected President.

At 7:00 P. M. the convention banquet was held in the beautiful Mimslyn Hotel, Luray. Paul Offman acted as toastmaster. The banquet speaker was Dr. Chas. J. Smith, President of Roanoke College, who spoke on "Courage." A special feature of the banquet was a special ten-piece string orchestra under the direction of Dr. W. C. Shirley of New Market, and included noted musicians from the Peabody Institute of Baltimore, Md.

On June 22nd, the convention convened in Emmanuel Church with devotions by the chaplain. Routine business was transacted. The convention was addressed by Rev. T. A. Graves, superintendent of the Orphans' Home at Salem.

In the afternoon members of the Convention motored to Orkney Springs and spent the afternoon at the beautiful Shrine on Dr. Woodward's estate. At this time the Junior-Intermediate Hour was conducted by Miss Edith Richardson of Salem. Rev. Wolf again addressed the Convention. Following the Junior-Intermediate Hour, the Convention was addressed by Rev. M. L. Minnich, of Harrisonburg. His subject was L-I-F-E—Lifted—Inspired—Fruitful—Eternal Life. A picnic supper was then served.

The last session was held in Emmanuel Lutheran Church, New Market, at 8 P. M. Rev. Thomas, our Chaplain, delivered the address. The League Officers for the ensuing year were installed by Rev. R. Homer Anderson, Superintendent of the Virginia Synod. The Holy Communion was also administered at this service by Rev. Anderson.

The Convention was declared to be one of the best in the history of the Luther League of the Virginia Synod.

CHARLES G. TUSING,
Life Service Secretary

MICHIGAN SYNOD South Bend District

The Summer Rally of the South Bend District Luther League of the Michigan Synod convened in St. Paul's Lutheran Church, Middlebury, on Sunday, June 25th. The first session in the afternoon was opened with a devotional service in charge of Miss Irene Krider, a member of the Middlebury League. The devotional service was followed by the business session in charge of Ralph M. Miller, of South Bend, president of the district. The chairman of the Resolutions Committee, Floyd Logan, of South Bend, was asked to give his report, which follows in part:

1. Leaguers give more attention to business matters before the assembly, thus shortening the business session.
2. Ministers and church workers other than Luther Leaguers be selected to lead discussion groups, thus giving all leaders the advantage offered by such a discussion.
3. Leaguers give more time to Church services during the summer.
4. Leaguers try to stay for the Vesper Service following the rally, whenever at all possible.
5. A reporter be appointed by the President for the remainder of the year. Following due procedure, the office of reporter be added to the Constitution.
6. The South Bend District thank Middlebury for the privilege of using their church for the Summer Rally.

Delegates to the convention of the Michigan Synod were elected at this session as follows: Lloyd Umbaugh and Paul Koehel, of South Bend; Miss Dorothy Mackin, of Lagrange; Miss Bernice Zoringer of Elkhart and Thurman Alber, of Middlebury. Nomination of officers to be elected at the fall rally to be held in St. Peter's Lutheran Church, Millersburg, on September 24th was held.

Mr. Harold Sundberg, treasurer of the Michigan Synod Luther League, and a member of the Executive Board of the Luther

League of America, spoke of the value of attending the sessions of the Luther League Synodical Convention and also of attending the Michigan Synod Summer School, to be held at Lake Wawasee July 18-23, following the Luther League Convention.

After the business session there were the various discussion groups. Miss Juliet Olsen, of Elkhart, had charge of the Junior-Intermediate group; Lloyd Umbaugh, of South Bend, had charge of the Senior High School group and Clifton F. Root, president of Holy Trinity Luther League, South Bend, had charge of the Business and Professional group. After the discussion the Leaguers gathered in cars and traveled to the shores of Little Elkhart River, a few miles from Middlebury, to have their lunch and a Galilean

Service. This service was in charge of Rev. G. Charles Goering, pastor of the host church. Prayer was read by Rev. John B. Hoernstine, pastor of Mt. Zion Lutheran Church, Lagrange. The sermon was preached by Rev. William E. Bradley, pastor of Grace Lutheran Church, Columbia City. Rev. Bradley chose as his theme "The Matter of Living." The main point brought out was "real living does not consist of material things."

The Leagues represented at this rally included Grace, Elkhart, First English, Goshen; Mt. Zion, Lagrange; St. John's, Fish Lake; St. Peter's, Millersburg; Holy Trinity, South Bend and St. Paul's, Middlebury. There were about two hundred in attendance.

FREDERICK ANDERSON

* * * * *

Topic Discussion=Senior, Intermediate, Junior

Theme: "Dangerous Trends Today"—"Luther League Day"

SENIOR TOPICS

September 3, 1933

Twelfth Sunday after Trinity

DANGEROUS TRENDS TODAY

I.—Carelessness of Obligations

Romans 13:1-7; Matthew 22:15-22

(By Rev. John B. Moose, Ph.D.)

The sign "Danger" gives a warning. Under "Dangerous Trends Today" three "danger" signs appear: "Carelessness of Obligations"; "Pleasure Madness"; and "Ignoring the Bible."

All have obligations. Pleasure is natural and proper. The Bible furnishes the master key to both. Our complicated modern life presents a bid to worldliness that catches all too many. We hear of those who go wrong. Those who go right seldom break into print. But because of the many distractions young people need the Church, need faith and consecration to the Christian life. They need the balance given by the Church. They need the inspiration to good citizenship, law observance, and Christian living that it offers. They need to learn to trust faith rather than fear, to obey God rather than man. They need to learn to wear unashamed the colors of the Christian cause in the face of all men, to speak a language and to perform deeds that bespeak fidelity to that cause.

Binding Obligations and Attitudes

Obligations that are binding cannot be ignored without danger. Obedience to the law is one of these obligations. Yet lawlessness is rampant today. Amidst the orgy of lawlessness a veritable debauch of sentimentality expresses itself in the silly exaltation of crime. Moral propriety is another. Its breach is considered by many a harmless commonplace. Honesty is another. But dishonest practices stalk abroad. Truthfulness is another. Yet lying, deceit and evasion are prevalent. Above all is the obligation of Christian living. Its disregard is widespread. Mass violence shocks us. Individual disregard of obligations is treated lightly.

Obligations to the State

Civil government is a divinely constituted order of human society, an instrument of God for accomplishing His ends among men. It exists for the good of the people and its function is to protect the law abiding and to restrain the lawless. In order that it may function the government enacts laws and levies taxes. Since the state is God's instrument for the regulation of society, and His will is the source and origin of legitimate civil law and authority among men, it follows that

it is a duty to God to contribute to its maintenance and obey its laws so long as they do not command us to disobey God. This was Paul's conception.

Jesus taught by word as well as by example the duty of supporting the existing political organizations in so far as they contributed to the well-being of society. He paid the temple tax and gave no encouragement to withholding tribute to Rome. At the same time He demanded the same moral code, the same integrity of rulers that He did of private citizens.

Obedience to the government is an individual obligation and responsibility. Prudence, not fear, is the Christian motive for civil obedience. It is a matter of principle. Hence the Christian exercises duties of citizenship cheerfully and gladly. He cooperates with rulers in securing peace, temperance, morality, honesty, truthfulness and justice. He does all possible to secure good rulers by the use of his ballot and then supports them by paying taxes and obeying the law.

Carelessness of Obligations

Many do not use their ballots. Many hold aloof from public life and civic duties, saying "politics is too corrupt." Many avoid proper listing and payment of taxes. Others use the ballot and assume civic duties, but leave all Christian principles behind them in order to enjoy corrupt spoils. The twins, indifference and corruption, make possible a dangerous situation, rampant disregard of law and order. Forgetting that obedience to law is liberty, many use individual liberty to ride roughshod over the law.

Carelessness soon leads to disregard of all law. And we have the bootlegger, the racketeer, the gangster, the panderer, the fixer, the bandit, and a host of criminals who exhibit a type of character in whose eyes little, if anything, is sacred. Human life is not sacred—they murder for a song. Truth is not sacred—they lie with ease. Friendship is not sacred—they betray their own without a qualm. All restraints, like fear of the consequences, are swept aside. Nothing is too sacred to desecrate. The net result is organized crime, a great unmanageable and threatening fact. Patriotism and integrity of purpose are supplanted by material greed and spiritual emptiness. Commercialized vice becomes a valuable political adjunct and survives with vitality. Law enforcement becomes lax, suppression of crime spasmodic. Public apathy prevails and organized crime succeeds.

Once we thought of the criminal as the aged who sinned with coolness, shrewdness and calculation. If youth turned criminal they were considered passionate,

tumultuous, swift, rushing headlong into crime without thinking. Today it is the youth who are leading the criminal parade. Recently Commissioner Mulrooney, of New York said: "In past years the criminal at the 'line-up' was middle aged, intemperate, experienced in crime, and limited in his activities to a special type of offence." Today it is just the opposite. "The 'line-up' presents a parade of youth ranging in age from seventeen to twenty-one, versatile in crime, who cold-bloodedly and calmly recite voluntarily, in the presence of spectators and press, the most intimate details of the planning and execution of ruthless crimes." In 1930 England had her greatest crime record of the century. Two-fifths of all the persons found guilty of crimes were below twenty-one; two-thirds were below thirty; only one-fourth were between thirty and thirty-five, and only seven one-hundredths were above fifty.

The late William Howard Taft said: "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and the prevalence of crime and fraud, which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice."

But let us be personal. To what extent may we who are apart from this criminal class be responsible for helping to create disrespect for and disregard of law by our conduct? Does our standard of conduct bear the seal of truth, honesty, obedience to the law? How do we treat laws governing driving, parking, and speeding automobiles? Have we observed the prohibition law? Do we violate these and other laws and depend on a "pull" or some other subterfuge to escape the consequences? So does the criminal. If our individual rights or property are violated we call loudly for stern justice of the law. All too many, though, are like the man who, after sternly demanding law enforcement against bombers, killers, robbers, etc., with an oath, declared that he did not like the prohibition law, never had and never expected to obey it. This is the type of citizen who breeds contempt for all law. Our minor infractions may not lead us to become hardened criminals, but they may have just that influence on some of our companions or those observing us.

We need a fine inward something, Christian character, to keep us from carelessness of these obligations. Such a character will grow only from good reading, serious thinking, Christian living and worship. Think on these things.

Religious Obligations

Religious obligations involve clean thought and speech, honesty and truthfulness. Church membership with all that it involves in Christian living, service to God and man, and support of the Church's varied activities for moral and spiritual uplift.

Carelessness of Religious Obligations

Many in the church treat these obligations lightly. Those outside ignore them. The Church offers Word and Sacrament for man's spiritual good. Yet many attend Church services indifferently. The same is true of Sunday School and other Church services. An hour for Sunday School and another for Church each Sunday is considered an unreasonable demand by many. Evening Church services have been discontinued in many places.

Yet these same people eat three meals a day as essential to physical needs. Spiritual needs can wait day after day. The same people can get to school or business five or six days during the week on time, at eight or nine o'clock. Lateness of arrival is often chronic at service in the Church.

Carelessness is also manifested by many in giving financial support to the Church. Yet they know that the Church cannot run without funds. The tithe is considered out of date. Paul's injunction to lay aside in store on the first day of the week as God has prospered is too ideal. Many pledge a definite amount and then pay indifferently. Non-Church organizations receive prompt payment of dues, etc. Pleasures for self are satisfied. Meanwhile the Church is hard put to it to carry on local and benevolent work, involving the local Church, home, foreign and inner mission and educational work. Depleted treasuries of churches and church institutions bear silent testimony to the carelessness of many who call themselves Christian in exercising the stewardship of life and money.

It follows that carelessness about church attendance and support results in carelessness about the observance of Sunday, which is given over to the free play of various things that give pleasure instead of to worship and service. No one thinks much of the workman whose heart is only half in his job. What do we think of the Christian whose heart is only half in the service of the Church and its support? What of the Christian who weekly attends some non-church organization for several hours at a cost of a dollar and up per week and then stops short of an hour or two in Church on Sunday with less financial support?

Such neglect leads to other results. There is a general loss of the ethical ideals that grow out of Scriptural teaching and faithful service to the Church. Truthfulness is regarded lightly. Dishonesty is practiced without regard to consequences. Profanity and general coarseness in speech is the common coin of many. Morality is treated lightly as shown by statistics on social diseases. The safety of the home is endangered by hasty and inconsiderate marriages and as hasty and inconsiderate divorces. Perhaps many who are thus caught in the whirlpool of carelessness of obligations did not mean upon the first neglect to be overwhelmed by carelessness, indecisiveness, irresponsibility, a mean-dearing, irresolute, procrastinating attitude toward all responsibility. But once caught they try to bluff through life without tackling its problems.

Why Such Carelessness?

Many people deliberately put themselves in situations to be tempted. They foolishly play with fire, prompted usually by a low curiosity or a morbid desire for new sensations, being social and easily influenced by friendship, admiration, persuasion, some one's suggestion to evil, they get tripped up by lodging a sex story in their minds, an invitation to companionship and a drink, or a sneer at religion.

Associations lead to a laxness toward all obligations. There is a yielding to the temptation to live down to the average. Many are as good as necessary to "get by" and feel no call to be any better. Instead of mingling with those whose conduct levels up to the best, many go with those who level them down to the worst. Many

so-called Christians live only on the level of respectability, but not a respectability determined by Christian standards.

The ruination of most people is themselves. They do not decisively and efficiently take charge of themselves. They sell out, often without intending to do so, to the standards set by those on a low level morally, socially and religiously. They lose sight of the fact that character is formed by action, but after it is formed, it determines action. What a man does and says, he becomes, and what he has become, he does and says. There is nothing finer than a soul that is not for sale. But many lose that fineness because they do not live above the average.

A Way of Escape

Live above the average of the world. It is more desirable to keep character by obedience to the right than to experience the homecoming of the prodigal with the bitter struggle of coming back. It is easier to use an opportunity than to regain it when carelessly thrown away. George Williams, the founder of the Young Men's Christian Association, became a clerk in a city store at the age of nineteen. "When he entered there it was almost impossible for a young man in the house to be a Christian; three years afterwards it was almost impossible to be anything else."

David Livingstone said: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!" Two worthy examples! Follow them!

September 10, 1933

Thirteenth Sunday after Trinity DANGEROUS TRENDS TODAY II.—Pleasure Madness

II Timothy 3:1-15

(By Rev. John B. Moose, Ph.D.)

Some time ago an outstanding American preacher called ours an age of revolt. A week later another outstanding speaker, from the same platform, called ours an age of cowardice. Certainly there is a widespread turning against obligations, against old restraints and environments, against the teachings of Scripture. Is this attitude due to revolt or cowardice? In either case whither is it leading youth? It may result "as if a man did flee from a lion, and a bear met him."

"Pleasure Madness" may mean revolt, it may mean cowardice, or both. Because this is true many assume a puritanical condemnation of all pleasure. This attitude we must avoid. Our safest course is to find what the Scriptures teach; to find Jesus' attitude.

Lessons from the Scriptures

Jesus' attitude toward the pleasures of life is always stimulating. He did not condemn all thought about food and dress and everything save what is serious. He did condemn excessive thought about food and dress, and all anxious care about such things. (Matt. 6:19-34.) He went to a marriage feast with His disciples. (John 2:1, 2.) He accepted invitations to other social activities. But He never sought or desired worldly pleasure

as an exclusive end in itself but always made social contacts a means to spiritual ends. He condemned all waste, extravagance, vulgar display, selfishness, prodigality, and exclusiveness. He always emphasized what was enduring. He showed appreciation of the beautiful. He clearly showed that there are other pleasures than the lower animal and sensual ones.

By pleasures some mean sensual gratification, or the indulgence of the appetites, or that which pleases and gratifies the senses. Jesus used the word in this sense in the parable of the sower (Luke 8:14). Some of the seed was "choked with cares and riches and the pleasures of this life," and brought no fruit to perfection. Jesus warned against such worldly pleasures. Paul speaks of "lovers of pleasure rather than lovers of God," those who have no serious pursuits, but prefer the friendship of the world to the friendship of God, light-minded, frivolous of superficial things, giving their time and strength to passing physical pleasure, pleasing the senses and killing time. Such Christ would condemn. But He never condemns clean, wholesome pleasure enjoyed within proper bounds. Popular and clean recreations and pleasures are not monopolized by the devil.

A Problem

Every Church has a tendency to gather around it superficial, half-and-half adherents, or loose and nominal adherents. Often these loose adherents clog up all movements. They call consecration "eccentric"; they make consistent, out-and-out Christian living "odd"; they pull down the spirituality of the Church almost to the level of the world. They take a lenient view of their own character, have a tendency to drag down conscience to the level of conduct, and to vindicate that conduct by warped decisions of a partial conscience. Any assault against their godliness is indignantly repelled, yet they yield without resistance, and almost without consciousness, to the sly seduction of unsuspected evil. The result is a standard of pleasure out of harmony with that of Jesus.

Some General Principles

There are legitimate and proper pleasures that we should enjoy. How much time and attention do they deserve?

1. Pleasure is not an end in itself, but a means of refreshing the mind and replenishing the strength of the body. But when it begins to be the principle thing for which one lives, or when, in pursuing it, the mental powers are enfeebled and the bodily health injured, it falls under just condemnation.

2. Pleasures which consume hours that ought to be devoted to sleep are censurable.

3. Pleasures that cause us to neglect or become unfaithful to proper work becomes pernicious.

4. Pleasures which rouse or stimulate morbid appetites or unlawful passions, or that cause us to be restless or discontented, are always to be avoided.

5. Pleasures which have a tendency to weaken our respect for the great interests of character or to loosen our interest in Christian truth and living are not to be indulged.

Causes of Pleasure Madness

The Apostle Paul speaks of lovers of self, lovers of money, boasters, arrogant, railers, disobedient to

parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, and lovers of pleasure rather than lovers of God. This is a comprehensive list. In view of these things Paul predicted a further progress in error and warned Timothy to be on his guard and sharpen his diligence.

The warning to turn away from all such attitudes is not surprising. Paul knew that the indulgence of such feelings would lead to unlawful conduct, to unwise enjoyment, to carnal sensuousness that would lead to sensuality; that pleasures dictated by such principles would become such an absorbing power as to destroy the voice of conscience and the sense of duty. Hence he warned against service before the shrine of pleasure lest men become idolaters, worshiping worldly applause, fleshly satisfaction, and carnal joy. He did not condemn pleasure subordinated to an earnest life and a godly devotion, pleasure that is healthful for brain and body, mind and heart, but only those things that push God out of the life and thus become unlawful.

More practical causes may appear in situations that arise. The sense of duty is not dead. Pleasures that conflict with duty confront us. We consider them harmful. Others accumulate evidence to show our position false or untenable or old-fashioned. Our convictions tell us not to indulge. We see others indulging. Our dilemma, if refusing to "go along," arises from being ridiculed, pronounced odd, or left out as undesirable. Lacking courage, we make ourselves believe the thing is harmless, take a fling and become tipplers, gamblers, impure, etc.

Conditions Before Us

Commercialized amusement places are abundant. It is conceivable that these might offer clean, harmless amusement and pleasure that would at the same time be helpful. But do they? Most of them, perhaps, cater to that degenerated philosophy of life which says, "We want to get a kick out of life."

Roger W. Babson says: "A study of economic history shows most clearly that during the period of inflation such as this country had from 1924 to 1929 there develops inefficiency, dishonesty, extravagance and a desire to get something for nothing."

In such situations we hear young people described as the "freemen of history." But with many this freedom has got far beyond their strength of control. Their lives are given to secondary matters, while the chips are given to the highest. Indiscriminate preoccupations clutter up their lives. First things are not put first. Their freedom is not matched by spiritual forces which stabilize and fortify them, confirm them in self-control, develop moral foundations, and give strength to meet strain. Hence they lack those things too valuable to be misused, too fine to be profaned.

Freedom Abused

Dwight L. Moody once said that character is "what a man is in the dark." Where character is wanting freedom is abused. A party of unchaperoned young American women traveled in Europe. They drank to excess, smoked to excess, and their personal immodesty became a scandal to many. Enjoying more liberty than they had ever possessed, they did not know how to han-

dle it. They failed to realize that real freedom never consists in mere release from old restraints. Only where for external restraints is substituted a positive inward self-control is there real freedom.

But we find the same failure to properly exercise freedom in America. How often do young people sneer at prohibition laws and create a demand for violation of these laws. Roger Babson has said such drink because they consider it smart. The result is otherwise orderly and pleasurable occasions are turned into scenes of disorder and unseemly conduct. The story of the wise old Oriental sheik illustrates the possibilities. This sheik gave to a young Arab prince, from whom he was about to part, a list of crimes and asked him to choose the one he thought would be least harmful. The young prince turned in horror from murder, robbery, and loss of virtue, and told the patriarch he would choose intemperance. "You have chosen that," said the wise old man, "which will bring you all."

Keeping Up with the Joneses

Nothing is playing more havoc with the moral stamina of many today than the overconfidence that leads them to undertake to keep pace with the Joneses. They set out on a round of pleasures and programs far beyond their financial means. The pace is too fast. Funds are not adequate. Dishonesty provides the needed funds. Recount the list of known business men and bankers who in recent years yielded to temptation to use entrusted funds and went down in ruin. Honor and honesty are sold by men and women for funds to keep up the mad pace. Caught in the whirlpool of temptation, many come to believe what the great world is saying, that life does consist in an abundance of things, that nothing matters so long as you can get away with it, and that only antique fools worry over moral ideals and spiritual purposes.

Abused Amusements

Play and amusement are normal and necessary for our physical and mental well-being. If not pursued to the point of dissipation which unfits for the duties and responsibilities of life they are right and proper. The search for recreation, for social activity, for amusement and pleasure, indicates as real a need, as definite a hunger, as that for which we provide three times a day. Meals are programmed for digestive needs. Are programs for spiritual needs arranged as carefully and considerately? Rather do not many make pleasure the chief object of their life? Dances, cards, parties, movies, etc., become such a passion that time, money, honest application at work, everything is made subservient to provision for them. Is it not true with many that the daily routine, as soon as the evening meal is ended, is to "shut up shop" at home and go in search of the movies, parties, dances and other popular forms of amusement till bedtime? Overwhelmed by the pleasure craze, such people give the religious life largely an absent treatment, while they regale their lives on jazz music and all the rest offered in commercial amusement places.

Some Results

People are too busy following prescribed routines of diversion to have any spontaneous enjoyments and too much occupied with the attention given hired entertainers to develop any powers of self-entertainment.

Professional amusement caterers, caring neither for good or evil in many cases so long as there are good financial returns, get their support, while the Church and its program wait for attendance and financial support. Six days are not enough for the movies, so Sunday movies are in order. And a common sight in many cities, even in depression times, is to see long lines waiting, regardless of the weather, to get into a movie. Other places of commercialized pleasures also furnish a full Sunday program. Meantime Sunday Schools are poorly or indifferently attended by these pleasure seekers, churches are only partially filled at morning services, while evening services are largely discontinued in favor of the movie, the party, the automobile, etc. When did you see a line waiting for admission to a religious service? Dollars per week for pleasure is the normal thing for the pleasure-gripped masses. For religious matters ten cents per week for benevolence and a little larger amount for local support is considered an exorbitant demand. What else is to be expected when people are drugged by sensational films and other activities, when most or all of their attention is given to pleasure instead of duty?

At the same time the types of amusements followed and pleasures engaged in determines the type of literature that is read. While good books, good pictures, fine music and happy occupations are pushed aside the fodder-racks are filled with sex novels and magazines, propagandist commercial sheets filled with salacious salad. The tawdry, garbage-can material treated in alley-scavenger taste, once confined to a few notorious sheets and read by few, is now the common reading of many. Looking upon life through such distorted, lust-clouded mirrors, they come to seek satisfaction where these things are made real. While they neglect the Bible, the great classics, good magazines, especially religious literature, and, in the language of Hamlet, read "words, words, words," their lives, like the child's doll, are stuffed with sawdust. What they read seeps through the cracks and crannies of their days to shape their lives.

The Way Out—A Challenge

Pleasure, amusement, and recreation are proper when rightly used. God is no friend of undisciplined living. Find the standards of pleasure approved by His Word. Invite Jesus to your various pleasurable occasions and do as you would were He visibly present. Dare to live above the world's average. Make your prayer: "Not my will, but Thine be done."

Having made a good start, become good stayers. Generally youth faces life's realities with ardor, excitement, and good intentions. But because they do not build up a reserve of strength from divine sources they peter out when the going gets hard, when the test of choosing pleasures confronts them.

"As a man thinketh in his heart, so is he." Evil and improper pleasures are only the lengthened shadows of evil thoughts. Those first entertaining evil thoughts did not expect evil fruits. Refuse the temptation to abuse pleasure and nip sin in the bud. An old lecturer in a medical school was wont to say to his classes that for six weeks they had a habit and then the habit had them. Just so excess in pleasure grips many.

At one time or another mutually exclusive things demand admission into our lives: evil pleasure and a

clear conscience, self-indulgence and good health, laziness and success, worldly living and service to God. Every one must choose one or the other. There can be no compromise between a covetous, self-indulgent worldliness and unselfish, devout Christian living.

A great war between good and evil is in progress. We cannot avoid taking sides. We are called upon to put God and His cause first. Christianity is not popular in the world because of its uncompromising demand for purity of thought and life. Only an acceptance of Christian ideals can keep us unfailingly steady in all circumstances. Sensitiveness to evil safeguards the life from disaster.

When the passion for pleasure surges high it can be expelled only by a higher passion. Spiritual demons will occupy the soul unoccupied by a positive spiritual devotion. When Ulysses sailed by the Isle of the Sirens he had himself tied to the mast of his ship to escape their enchantment. This was negative goodness. When Orpheus sailed by the same Isle of Sirens he made himself safe with more beautiful music than theirs. This was positive goodness. Just so we must possess positive goodness, so full, so glad, so triumphant that it conquers sin by surpassing it, that it finds real pleasure in that which is clean and wholesome and approved of God.

Unless we take care, our Christian life and earnestness will ooze out at our finger tips while we pursue the rounds of pleasure and we will not realize that it is going. Unless we are careful the multitude of small cares and pleasures that are blown upon us by every wind will withdraw us from that one foundation of all, the love of Jesus Christ in our lives. Forewarned is forearmed. Therefore let us take counsel of our weakness, learn how unreliable we ourselves are, and how strong the forces are which tend to throw all religion to the surface, and seek to be more competent to meet every temptation. "Watch! for we know not what may be going on underground unless we have a continual carefulness of inspection." We are told that men in the tropics carefully look into their clothes before putting them on for snakes and scorpions. Just as carefully we should watch our characters, the movement of our spiritual nature, and the effect and operation of habits and pleasures on our Christian living.

September 17, 1933

Fourteenth Sunday after Trinity DANGEROUS TRENDS TODAY

III.—Ignoring the Bible

II Timothy 4:1-5

(By Rev. John B. Moose, Ph.D.)

It may astonish us to read the subject presented for this study. Yet the fact remains that few things are more astonishing than the neglect of the Bible today. Why is the Bible, the Word of God, ignored? Why is the Book, which presents the record of a remarkable people, the Jews, which presents the life and work of our Lord and Saviour, Jesus Christ, the Book which was so cherished by many in centuries passed that they went to death rather than surrender the right to read it, so much ignored today? Why do frivolous novels and other literature of like kind command such a wide reading in comparison? Many today make much of what we owe to the Greeks and the Romans. Why should we

not find out what we owe to the Hebrews? Many are calling our attention to the great works in literature. Why is the Book containing some of the world's finest literature, indeed has inspired some of the world's greatest literature, so often ignored? Many read the records of Napoleon, Washington, Lincoln and other great characters in history. Why do they ignore the record of such men as Moses, Abraham, Jacob, Joseph, David, Jesus, Paul and other characters in the Bible? Why are the contents of the Bible a sealed book to so many?

I. The Bible Is Not So Much Read As It Once Was

This may sound strange in view of the number of Bibles being sold today. But family worship has disappeared from many homes, with the result that the familiarity once gained from hearing a portion of the Bible read every day in the year is lost. The Bible is still read in church services, but the prevalent habit in many places of attending only one service a Sunday reduces this opportunity to become familiar with the Bible. Many who attend Sunday School do not remain for church services. Many, especially adults, do not attend Sunday School at all. Many of those attending both these services are irregular in attendance. So as compared with other printed matter, the Bible is comparatively little read.

II. Many Think of the Bible As An Old Book That Is Out of Date

The idea prevails that the Bible has no vital relationship to life today. Holders of this idea may admit its value as ancient literature, but to them it seems absurd to say that it may have practical value now to help us live more happily and effectively. It is not felt that writers of several thousands of years ago could have anything worthwhile to say to our age. Their treatment of social, political and religious problems are thought to have no meaning for us today. In an age when Biblical scholarship is producing more literature about the Bible than ever before, many seem to conclude that though the Bible may have some meaning for the scholar it means nothing to them. But this is a shallow view of both history and literature.

Paul's admonition to Timothy, "Be not thou therefore ashamed of the testimony of our Lord," is timely today. There are people who are ashamed of the Bible. How many will be seen carrying it to Church? They are not ashamed to be seen carrying salacious literature, atheistic philosophy, sex novels and magazines, but they are ashamed of the Bible. They regard it as out of date. They regard it as a book of old fogies, for the credulous. But such an attitude toward the Bible is not modern. It was present when Paul went to prison.

III. The Bible Is Considered a Dull Book

Today many people seem to have an appetite for sentimentality, for thrills, for the spectacular, for that which appeals through the eye or the ear. Consequently the movie house, with good and bad programs, draws millions weekly. The radio is used daily by millions. Many of its programs are excellent, but many more are very light. In neither case is much intellectual effort required to follow the programs. At the same time much of the literature that is read does not require much intellectual effort. The result is that when they face a literature that demands serious and concentrated thought

and attention they soon tire of it. They want to be entertained by the light and fantastic, even sermons must be short and breezy. Such minds do not care for a book that faces and presents the stern realities of life.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed," was Paul's admonition to Timothy in regard to the Scriptures. People who think the Bible is dull reading probably fail to put much study on it. Yet it is the most fascinating book in the world. We never reach the bottom of its truth. We never scale its heights. Its freshness never grows stale; its old truths never lose their charm. Its study stirs to service and enriches experience.

IV. The Bible As History Is Considered Uninteresting

Perhaps much of its history is presented in such brief form as to fail to satisfy the modern desire for a story. Still the facts remain that it will be hard to find more interesting history than that of the patriarchs in Genesis, the story of Ruth and Esther, the rise of the monarchy in I Samuel, or the patriotic enterprise of Nehemiah. There may be dull and uninteresting patches, but they are overshadowed by the live, moving history found alongside of them.

A common obstacle here is the lack of historical background. We know little of the history of the events recorded. In other fields we seek this historical background. Why not here also? Things that are worth while cost, in time and effort. Many are unwilling to make the effort necessary to realize the real significance of the Bible. The law of laziness causes a lack of interest.

V. The Bible Is Declared Difficult to Read

This may be true of portions of it. But certainly the historical books, the Psalms, and the Gospels, so far as thought and style are concerned are in the main intelligence to everyone. If the fact that portions of the Bible present difficult reading, portions hard to understand, is sufficient reason to leave it unread, the same holds true of much of the philosophy, science, psychology, and other writing of our day. But is it not a fact that many who lay the Bible aside as difficult read these other writings, many of which are more difficult?

VI. The Bible Is No Longer Considered by Many As a Book of Authority

The fact that the Bible's old place of authority is gone presents perhaps the greatest reason for ignoring it. Once it was generally accepted as the Word of God. Now many accept it only as the word of man, hence only as literature that takes its place among the other literature of the world. Once it was generally believed that the teachings of the Bible made Christianity. Now many believe that it was Christianity that made the Bible. Today it is the common thing to challenge everything that does not commend itself to our way of thinking. Reason is greater than revelation. The Bible portrays sin and its consequences. Our age does not like such teaching. The easiest way out is to deny its authority and to declare the Bible not the Word of God but the word of man.

Paul said "the time will come when they will not endure sound doctrine." The gospel calls for a holy life and holds the gratification of sinful lusts to be inconsistent with the hopes of salvation. Because some do

not like this teaching they ignore the Bible. Again Paul says "but, having itching ears, will heap to themselves teachers after their own lusts." The itch for novelty, the desire to get away from divine authority, leads to other authorities than the Bible. Influenced by such things they "turn their ears from the truth, and turn aside to fables."

It takes a man with a spine today to stand in certain circles and say that he is not ashamed of the Book which says: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." It takes real courage to declare this on Biblical authority. We need to heed Paul's admonition to Timothy to manifest such courage, to hold fast to the Bible, and not to allow ourselves to be wheedled out of our convictions. Because some professor sneers at the authority of the Bible and some popular novel ridicules it, it does not follow that we should surrender our belief in the integrity of the Bible's authority and beat a retreat. Rather let us hold fast, stand stiff, and speak out. The authority of the Bible has been ridiculed since atheism first smiled; but somehow the old Book has outlived their sneers, and today it speaks to man's soul with as much authority as ever.

In the face of the denial of the Bible's authority the American Bible Society is issuing yearly millions of Bibles in nearly 200 languages. But having the Bible is not enough. People must be brought to use it and find out its values. The Bible in our homes does not bless us automatically. It must be read and digested and its messages must pass over into individual life.

Methods for Making the Bible Known

Certainly the manner in which the Bible is ignored and neglected is not desirable. How may we correct the situation?

1. By getting acquainted with the literature treating the books of the Bible and topics about the Bible.
2. By establishing week-day Bible schools in connection with the public schools and placing them in charge of trained teachers.
3. By conducting more daily vacation Bible schools.
4. By using the Bible more in our Sunday Schools.
5. By a series of lectures by pastors on entire books of the Bible.
6. By regular, daily reading and study of the Bible as individuals.

Thus a new interest may be aroused in the Bible through a greater knowledge of its contents.

Reasons for Studying the Bible

We should study the Bible because of its great influence in the past, because of its literary excellence and its value in the study of literature but above all because of its religious value. The Bible alone furnishes a comprehensive and real vision of God. At the same time it gives us a keen insight into human nature not found elsewhere.

The Bible has a permanent religious significance. From the beginning to the end it gives an insight into the nature of God; it portrays a long list of remarkable characters and personalities; it offers us the world's best devotional literature; it shows the application of religion to life and offers instruction in spirituality; it gives inspiration in times of trouble; it portrays Jesus, the Son of God and Son of man, as Saviour and Redeemer of the world.

But let us remember that mere reading of the Bible is not study. We need to have systematic study of the Bible. It will prove interesting to know the history of the Bible and of the writers of each book where known. A study may be made by topics, by characters or by books. For example, prayers of the Bible may be studied. Characters like Joseph, David, Ruth and Paul will provide a fascinating study. Here we find characters who came to grips with life problems and came out triumphant. To know how they came off victors will help us. While others hunt elsewhere for a solution to various life problems we may strike a gold mine here. In our complicated age we need in our daily life its good cheer; its poise, its courage, its quiet confidence in the long processes of life. It will hold us steady in the time of storm and keep us from bobbing aimlessly around.

We are often confronted with conditions that create panicky fear. In such times an appreciation of the standards and things for which the Bible stands will help us. Paul felt that the Scriptures met every requirement. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Hence he told Timothy that he needed to know God's Word. Every Christian worker has the same need. Current fiction, modern philosophy and psychology, up-to-date literature, science, civics, etc., will never take the place of the Bible. In the Bible we have the truth that makes men free. Why not use it? The truth of the Bible will quicken and transform. It will inspire because it is inspired.

The teachings of the Scriptures need to be heeded. Paul said to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Bible was given to be lived. It is not merely ancient history, nor a story book, nor a literary treasure. It is God's Word to tell us how to live. We must live the Bible if we would have it bless us. This calls for more than academic study. It calls for surrender to its teachings, the modeling of our lives in harmony with its teachings.

The Word of God endureth forever. It is a book for all people. Its universality is an evidence of its divine authority. It has a message for all. It gives the cure for sin, suffering and death. It gives us the secret of love, peace, life.

September 24, 1933

LUTHER LEAGUE DAY

Aim:

To lead the Leaguer to a realization of the place the Luther League of America holds in its relation to the Church through the program of education that the League promotes for the youth of the Church

The Luther League—*An Educator*

Review, Page 2

The Rally Hymn

Review, Page 7

Its Message and Its Mission

(new) A Pageant

The Luther League Chain of Progress

(easy to present, small amount of property)

PRICE, FIVE CENTS

Pageant

Spirit of the Luther League

By Rev. E. J. Mattson

PRICE, FIVE CENTS

Pageant

Five Luther League Doctors

(cast uses seven)

PRICE, TEN CENTS

Pageants may be procured from the

LUTHER LEAGUE OF AMERICA

1228 Spruce Street

Philadelphia, Pa.

INTERMEDIATE TOPICS

September 3, 1933

CARELESS OF OBLIGATIONS

Romans 13:1-7

(By Florence Drumm)

Is This Your League?

The service of public installation for the newly-elected officers of the League had just finished. Congratulations were offered to all the persons so installed. There was a new rush of interest and enthusiasm ran high. The new president had given a short talk on the possibilities of the League program in our Church and our community. As we left the Church the influence of the candle-light service was still with us. The devotions had been impressive. The tasks to be performed had been well realized.

Three Months Later

Have you ever seen an electric sign with some of the letters missing? Somehow it seems to advertise inefficiency and carelessness. Some leagues get that way. Some of the "Us" fall out. There is a gap where they were and certain kinds of work don't get done.

Then the urge of the enthusiasm disappears. It seems to take a great deal of effort to keep things going. The president became lax in his duties. Members came to lead with no preparation. The devotions and the spirit of the group got into a rut. All of this in three months. The glow of the installation service seems to have faded out. The solemn obligations taken

in the light of the candles seem to be forgotten. I trust that this is not a picture of your league.

"Let George Do It"

I wonder where that first came from. Somebody did start a very bad habit which has affected men and women everywhere. And sometimes it creeps into our Intermediate League too. We get the habit of leaving everything to everybody else. We think we have done our share.

But what if we have done more than someone else? Is it not possible that we have more ability than someone else? And we haven't forgotten that we get bigger and more useful as we do more things. The more we do the better we get. The less we do the worse we get.

To each of us is given opportunity for some significant service. Each of us has been endowed with special gifts and talents. Each of us can do some one thing better than any other boy or girl. That is the thing we should develop to our utmost ability. When we are asked to do something, let us not be like so many who say "Let George do it." Do it and do it with a smile. Incidentally everybody will like you much better and you will like yourself better too.

Account of Stewardship

Of course, if we just look at each thing to be done as just another job then they will soon become very monotonous and we want to quit rather soon. But there is a very much better way to look at each task which comes our way. We should look at it as a part of the stewardship which we are giving back to God for the many things which He has given to us. We are all stewards of God. He has given us certain abilities to perform and He expects us to use them at all times. We are stewards of our lives, but some day when human living is finished we shall have to give an account of our stewardship. And stewardship includes the fulfillment of the obligations which we have taken.

Our Promises

No matter how small a promise is we should remember that it is not only given to some other person. It is given to God. No promise for anything, no matter how small or insignificant should be given unless we make every effort to keep it. We should make very few promises, but then keep every one which we make. That is the way we build for ourselves a reputation of honesty. That is the way people will learn to say of us "His word is as good as his bond." Never make a promise unless you keep it even though it costs you trouble and time. Make good your promise.

Confirmation Day

Perhaps the most sacred promise which we ever give is offered on confirmation day when we are received into membership of our Church. There on bended knee we promise to ever keep Jesus in our hearts and never to forsake Him. We promise that in so far as we are able we shall live as Christians each day of our life and never deny Him. It is the most sacred vow we shall ever take unless we later on take the vow of the ministry or deaconess. It is a promise given to God in the witness of all the congregation. It is most imperative that we are not careless in the obligation of keeping that promise.

September 10, 1933

PLEASURE MADNESS

II Timothy 3:1-15

In life we must seek after something. We cannot just live from day to day and not have some desires which are greater than others. Many people know of no other thing to attempt to attain than to keep after pleasure.

The Goal of Life

In each life there is a goal and it would seem to us that goal is to secure happiness. Whatever we do we do because in some way or other we shall expect some measure of happiness in return. This happiness does not always come. The final result is something which is not satisfactory.

If a boy gets into a fight he believes that he will find some satisfaction by being able to lick the other fellow and maybe he gets a trouncing himself. The man who seeks adventure in Africa does it because some place he hopes to find something to give him satisfaction and happiness. The woman who lies about her neighbor does it to get happiness. She is either trying to get even or trying to cover up something she has done. Whatever it is the main reason is for the hope of something to be accomplished.

God created the world and all the things therein contained for that very same reason. In creation God found a new joy and new happiness. Then He climaxed all creation with the making of man and man in turn has been carrying on the same idea.

Pleasure Versus Happiness

But the chief difficulty is that many people have mistaken pleasure for happiness. A man goes out and gets drunk. He does this because he thinks that it will give him some happiness, but he finds that it was but pleasure. A girl steals something because she thinks it will make her happier, but then great sorrow sets in and she is unhappy. May we venture a little definition between pleasure and happiness? To our mind pleasure is any sense of joy which when we look back on it there is a sense of pain or sorrow. That is true whether that be five minutes, or a week or a year. Happiness is that kind of joy which when you look back on it and remember it gives you new and added happiness. This is true whether it be five minutes or one month or one year. Pleasure reaps pain, but happiness reaps happiness.

When you want to have fun and joy just stop and ask yourself, "How will I feel about it later? Is it the thing which Jesus would have me do?"

Is Pleasure a Sin?

John Wesley wrote and asked his mother that question one time and here is the answer which she wrote back to him.

"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes your relish off of spiritual things—whatever increases the authority of the body over mind—that is sin to you, however innocent it may be in itself." (Perhaps we had better read that again.)

Where Are Your Pleasures?

Where are your pleasures? From your chin down? Is it all dancing for the feet, and meat for the stomach, and clothes for your back? And—is all your fun in the cellar? Don't you ever have any fun in the attic? What pains you most, a stomach ache or a lie?

Suppose it were possible to live after the head and the body had been severed; which would you rather be, the head or the meat part? What are you, anyhow; an animal, pestered with a mind; or a soul, prisoned in a body? Do you know that the gist of being happy and of culture consists in transferring one's habitual amusement from below to above the nose.

Root of Happiness

If you would be happy you must have something in your life which is not depended upon any one else. If you would have the root of happiness to be secure then that root of happiness must be within yourself.

Much of our happiness is necessarily bound up with many other people. We must have human relationships. It helps in laughter and play and work. It is the essence of love. Too many of us never get beyond this range of joy. Our happiness is always bound up with other people. It is very essential that we build up within ourselves some great reserve of things which make us happy and on which we can draw for help in times of need. We must learn to live with ourselves. We can't escape ourselves so let us learn how to enjoy life with ourselves.

Happiness in Serving

This does not mean that we live just for ourselves. In fact, just to live for ourselves is the best way to lose any degree of happiness which we may have. Forget self and live for others. That is what Jesus did. Serve other people and learn to know how you can make them happier and by doing that you will find the essence of happiness within yourself. Would you be full of joy? Then seek Jesus first, others second, and yourself last!

Learning by Experience

Each of us have experiences. It is the wise boy or girl who learns from his or her experience. When something has given us only a passing pleasure then let us not be foolish. Let us quit that thing and seek something better.

And let us not forget that we can also learn from the experience of other people. If we see a boy stick his finger into a fire and get burned it certainly should not be necessary for us to do the same thing to learn that we will also get burned. Let us watch others, let us study the lives of great men and women and learn from them. The mistakes which they made let us avoid. The good things which they learn let us also learn.

(Note: Always use your Quarterly Helps. You will always find much additional material for your Topic in them. Sufficient copies should be secured so that each Leaguer has a personal copy.)

September 17, 1933

IGNORING THE BIBLE

II Timothy 4:1-5

Have you ever talked to a person to whom you wanted to offer help and then find that that person just ignored you? No matter how much you wanted to help them they just wouldn't even look at you.

I am sure that each of us would admit that that is a very unmannerly thing to do. It causes many hard feelings and many heart aches. Just what should we do when someone does that to us? Should we get mad? Should we offer them our help again? Should we think that they didn't understand? Just what should we do?

And now after you have thought about that for a little while and you have decided what would be the proper thing to do then you will be in a position to think a little bit how God may feel when we ignore the Word of God.

Isn't the Bible one of God's ways of talking to us? Isn't He offering to us things which will be for our good? Isn't He anxious that we avail ourselves of His help? But is there one of us who has not ignored Him? Many times we have not even given Him a side glance. The Bible doesn't get an even chance with the daily comic strip which can do us very little good. Would we rather listen to the comic artist than listen to God?

The Bible as Literature

When we ignore the Bible we ignore the greatest collection of literature in any language. Certainly no one can be very well educated if they do not know the scriptures as great literature. We lose when we ignore the Bible.

If you want poetry, you can find no better than is in the Bible. If you want love stories, you can find no more thrilling ones than in the Bible. What kind of reading do you want that you can't find within the covers of your Bible?

The Bible as History

Do you like history? Well, the Bible begins at the very beginning. You could find no place where there is more history crowded into so few pages. "In the beginning God." We lose when we ignore the Bible.

The Bible as Character Study

And do you like to read biography? Do you like to read how great men and great women have conquered and how they have failed? The Bible contains more character studies than any other volume. From cover to cover it is the story of the ambitions, and fears, and courage of countless number of people. We lose when we do not study the Bible.

The Bible as the Word of God

This is God's word. He has chosen this method as one of the ways in which He would give to His people the great truth about God and the truth about the Christian way of living. In it He has caused men to write not as they wanted to but as they have been guided by the Holy Spirit which He has placed within them.

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.—Lowell

September 24, 1933

LUTHER LEAGUE DAY

This fall Luther League Day should be a public meeting with the other leagues of your Church. If it can be arranged to have the evening service on Sunday it will prove an excellent time. Whenever it is be sure to invite all your parents and friends. Your pastor will be glad to make announcement about it from the pulpit.

In the Senior Department of this issue of the Review you will find suggestions for the program. Write to the headquarters and get the sample programs which will give additional information.

This is the opportunity for the league to show to the public the type of work it does. This is the time for the promotions from one department to the other. This is the time to think as a unit of the future months which are immediately ahead.

Then use the suggestions which are found in the Quarterly Helps for your own meeting. Analyze all the weaknesses of your league. Find out where you can make it stronger and work to make this coming year the biggest in the history of the Intermediate Luther League of America. It will pay you big dividends not only in your league but in your future lives. And there are many excellent suggestions coming in the very near future too. Your office in Philadelphia is looking forward with big anticipations for unusual things. And more power to you, and you and you.

JUNIOR TOPICS

NOTE

The September topics concern the Luther League and its work. The aim is to better acquaint the Juniors with the work of the League.

Material: Luther League Review and Junior Topics Booklet, "The Luther League" (one in Junior Program Packet, 40 cents; extra copies, 5 cents each).

Do you have the new Program Packet for the last half of the year? Get it. Add the four Topics Booklets to your Junior Workers' Handbook. Forty cents.

There are three special programs for this month:

(1) Luther League Day with the Intermediates and Seniors.

(2) A Little Leaguers Meeting.

(3) A Fall Rally Meeting.

Plan for these: rally with the older Leaguers; have a Little Leaguers program, and organize the smaller members if you do not have such a group; have a rally program, meet with other Junior Leagues and organize a District Junior League, if you do not have one.

If you carry out these plans as suggested you will have already earned six points of the Twelve Point Junior Program:

(1) Using the Junior Topics.

(2) Using the Junior Program Packet.

(3) Juniors taking part in the meeting.

(4) Juniors as officers—they will be in charge of these meetings.

(5) A Joint Meeting—the Luther League Day program.

(6) A Public Meeting—the Little Leaguers meeting.

Should you not be able to arrange for these special meetings, use the programs suggested in your regular meetings.

Note the Luther League Scrapbook Contest announced. See details in the Junior Topics Booklet. A picture is to be awarded for the best scrapbook on the work of the Luther League received by November 1st. Be sure to have your Juniors enter this contest.

For these meetings appoint a number of Juniors as a committee to arrange the room. Five rolls of crepe paper in the Luther League colors, black, red, white, blue, and gold (yellow) may be used. Have the Juniors make large Junior League emblems and Junior Luther League insignias (the Luther League emblem in color in the center of a white shield, with "Junior" above the emblem, and "Luther League" below). Distribute small Junior insignias.

For the last meeting of the month have the Juniors make a banner. If a rally with other Leagues is held, have each group bring a banner.

May the Juniors' study of the Luther League be most profitable and helpful.

September 3, 1933 LIVING FOR JESUS TODAY In the Virgin Islands

(By Helen M. Knubel)

Materials: Order from Women's Missionary Society, 723 Muhlenberg Building, Philadelphia, Pa.

"In the Land of Unending Summer." Booklet of interesting information about our work in the West Indies, illustrated. Free.

"Lucida Finds a Friend." Story leaflet. Price, 2 cents; 10 cents a dozen.

"The How, Why and Where of Missionary Boxes." Free.

Preparation: Use circle diagram (see April Review.) Assign report on our mission in the Virgin Islands to be made by a committee of Juniors from information found in the booklet "In the Land of Unending Summer." Assign Scripture Reading, Story and any other feature desired to have program carried out by the Juniors themselves. If it is planned to send articles to the West Indies, have materials ready. Consult the Board of American Missions, 39 East 35th Street, New York City, or Mrs. F. F. Fry, 10 Rich Avenue, Mt. Vernon, New York, before planning articles to be sent.

Program

Worship Period

Scripture: John 10:7-18. Read by a Junior.

Hymn 184, Beautiful Saviour.

Prayer: By Leader.

Story Period

Leader's Introduction: You remember, we have talked and studied about our church's mission work in the West Indies, and about the help our Luther League has given to this work. We have thought especially about Puerto Rico, but if we were to visit the West Indies and see only Puerto Rico, we should miss a great deal. What other islands should we visit to see more of our work? Yes, the Virgin Islands. We have a special committee to tell us today what they have learned about the Virgin Islands and our missions there.

Report of Committee on the Virgin Islands.

Story: Lucida Finds a Friend. Told by one of the Juniors or the Leader.

Handwork: If portfolios are being made, let the Juniors add to them facts about the work in the Virgin Islands. If articles are to be sent to the West Indies, work on them may be done.

Closing Period:

The Lord's Prayer.

Hymn 168, The Whole Wide World for Jesus.

(Prepared under the direction of the Light Brigade Department of the Women's Missionary Society.)

September 10, 1933

THE LUTHER LEAGUE

"LUTHER LEAGUE DAY"—joint meeting with the Intermediates and Seniors—arranged for this date in the Junior League, so as not to conflict with Senior "Luther League Day.")

The Meeting

Have the Intermediates in charge of the Opening Worship, and ask the Seniors to conduct the Closing Worship period.

Program as given in the Junior Topics Booklet:

What is The Luther League?—a Dialogue between Senior and Junior.

Exercise—"The Motto of the Senior League."

The Junior League—A Senior and a Junior.

Exercise—"Our Luther League Aims."

Exercise—"The Junior Twelve Point Program."

The Intermediate League—by an Intermediate.

Luther League Rally Hymn.

September 17, 1933

"LITTLE LEAGUERS" DAY

(A Public Meeting with the "Little Leaguers." Invite the mothers and all interested in the congregation.)

If you have no "Little Leaguers" group (the children under eight years), ask the Juniors to bring their little brothers and sisters and invite the Nursery, Beginners and Primary Departments of the Church School. Tell the Bible stories suggested, teach a few memory verses, and have some easy handwork, pictures pasted in a loose leaf scrap book is easy. Talk to the parents and teachers who bring these little ones about the importance of these little folks, and organize a group of "Little Leaguers."

Be sure your "Little Leaguers" group is registered. Send name of church and town, superintendent's name and address, number enrolled and date organized to the Junior Secretary on a post card.

The Meeting

Worship: Quiet Music, conducted by several Juniors).

Twenty-third Psalm in concert.

Hymn—"Saviour, Like a Shepherd Lead Us."

Picture—"The Good Shepherd" shown and explained.

Bible Story—"Feed My Lambs" told.

Prayer—for the lambs of the fold—for workers with the children.

Program from Junior Topics Booklet.

Presentation of "Little Leaguers" plans by a Junior.

Demonstration of a "Little Leaguers" program.

Parent-Teacher Conference.

(Games for the little ones.)

September 24, 1933

FALL RALLY FOR THE JUNIORS

(This may either be a rally with your own Juniors, to get the work started for the year, or a rally with other neighboring groups.

Make your plans to rally with the other Juniors if possible.

Get a good start for the year's work.

The Meeting

Worship: announced and conducted by Juniors.

Hymn—"I Think When I Read That Sweet Story of Old."

Scripture—Christ Blessing the Children.

Prayer—for children everywhere.

Hymn—Saviour, Like a Shepherd Lead Us.”

Program: Use the suggestions in the Junior Topics Booklet. In addition in order to get the plans for the year started the following may be used:

Around the Calendar with the Juniors

September is here and we are all eager to be back in Junior League and to learn some of the interesting things which we always find there. What are we to learn this year? What are some of the plans?

(The Juniors with posters with the names of the months and some appropriate picture of the work to be studied that month enter one by one as the leader explains the program for the year.)

In September in the Junior League we learn about the Luther League itself. We celebrate “Luther League Day,” have a “Little Leaguers” Program, and hold a Rally Meeting.

We also start the new **Junior Reading Course**—circulating four books during the year and having the Juniors write essays and make posters.

We start our **Daily Bible Reading** for the year, each Junior striving to read his Bible every day.

We start work on the **Twelve Point Junior Program**, and each League is striving to become a Gold Star League.

October Topics teach us about **Evangelism**—Winning others for the church. We learn what Juniors can do to share in this great work.

October is also “**Junior Month.**” The Luther League Review for October is a Junior Number and we want to organize as many Junior Leagues as possible during that month.

November brings us Topics on **Leadership**. We learn how leaders for the work of the church are trained.

November 18th is “**Nation Wide Junior Rally Day.**” The Junior Leaguers are planning for Rallies everywhere on that day.

December brings us to **Christmas**. The Topics are Christmas and Good Will. The Juniors observe a “**White Gifts Christmas,**” bringing gifts for others.

January starts a new set of Topics. The January Topics are on “**Choices,**”—choosing our standards, our friends, our play.

In January we will also have a **Mission Study Class**. We will study Africa and the book used will be “**In the African Bush.**”

In **February** the Topics will be on the Bible. We will take a Trip to the Holy Land and learn some of the stories which the Bible tells us of the land in which Jesus was born.

In February we will work on the **Japan Objective** and contribute to that Fund.

In **March** the Topics are on **Worship**. We shall learn something about the service of our Church.

April brings Topics on **The Heavenly Father**. The Easter Story also will be told again.

A **Home Mission Study Class** will be held, on the boys and girls in America, the book, “**Young America Makes Friends.**”

May is **Life Service Month**. The Topics will be on **Life Service**. The Juniors are our future ministers, missionaries and deaconesses.

June is a busy month. The Topics are on the Church. An **Exhibit** of all the work done during the

year is to be arranged and a public program given. This is the time to take out a **Sustaining Membership**. This is also the time to send in the **Year's Report**. Certificates will then be sent, showing how many points on the Twelve Point Program have been made.

This is our **Junior Program**. Will you help?

PROGRAMS FOR THE LITTLE LEAGUERS

(Material suggested for the programs for September, October, November and December, in case you wish to order all at one time—same may all be secured from The United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.)

Jesus Loves Me Handwork Color Cards	.15
Lord's Prayer Handwork Color Cards	.15
I Think When I Read That Sweet Story Handwork Color Cards	.15
Creation Story Handwork Color Cards	.15
Christmas Story Handwork Color Cards	.15
Children of Oriental Lands Panel Posters	.50
Pilgrim Panel Posters	.50
Christmas Panel Posters	.50
Outline Picture Studies of Children of Other Lands	.35

There are a number of books of stories suggested. If you do not have these, select appropriate stories from the book of stories which you have. Every “Little Leaguers” leader should have two or three books of stories.

Missionary Stories for Little Folks (Primary) by Applegarth, \$1.75, should be available if possible.

Use the picture “Hope of the World,” \$1.00 and the Booklet, “They Love Him, Too” 10 cents.

SEPTEMBER TOPICS

General Theme: “We Share Our Christ With the Whole World”

September 3, 1933

THE BLACK CHILDREN

Program Suggestions: Use large copy of the picture. “The Hope of the World.” Build the entire program about the missionary theme of sharing our Christ.

Stories from “Missionary Stories For Little Folks”—select stories of the children of Africa. Use the booklet “They Love Him, Too.”

Handwork—Outline Picture Studies of Children of Other Lands, 35 cents. This will take two weeks.

September 10, 1933

THE ISLAND CHILDREN

Program Suggestions. Continue the thought of sharing from last week. Show pictures of beautiful islands and children of the islands. Review Puerto Rico.

Stories. Use stories as suggested last week, this time selecting stories of the island children. Use the booklet and the picture, of course pointing out and telling the story of the island children.

Handwork. Finish the Outline Pictures started last week.

September 17, 1933

THE YELLOW CHILDREN

Program Suggestions. At this meeting Ah Fu might visit the League if the little ones remember anything about the Chinese stories told early in the year. Let them retell the stories and sing the songs they learned during that study.

Stories. Use the Chinese stories in the book and show the pictures, emphasizing the Chinese child.

Handwork. Start the Children of Oriental Lands Panel Posters. These will take two weeks.

September 24, 1933

THE BROWN CHILDREN

Program Suggestions. Talk about the children of India.

Stories. Tell the stories of India from the book, show the India girl in the picture. Tell story from booklet.

Handwork. Finish the Panel Posters.

Expression. Let the little ones decide to share with children of other lands—either sending small gifts, or giving the handwork to some group.

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